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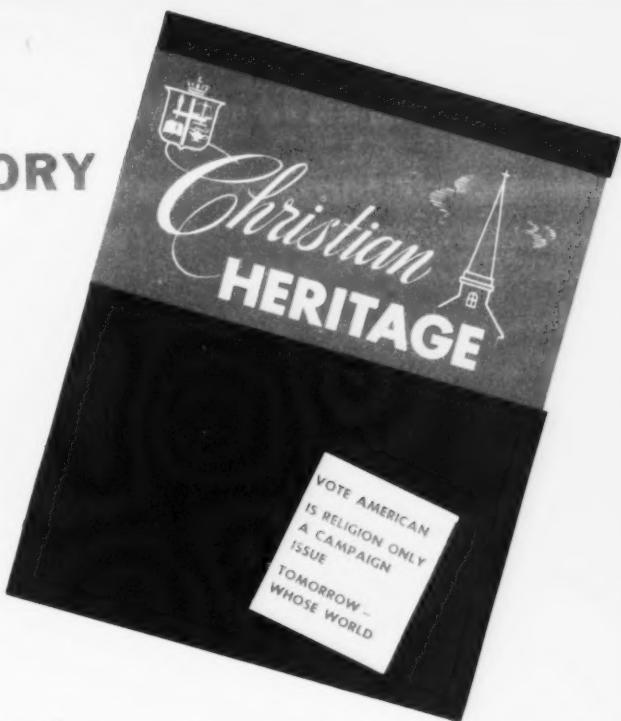
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Christian HERITAGE

October 1960

STUART P. GARVER, Editor

Vol. 21

Number 8

I BELIEVE

Rev. J. Kenton Parker

I believe my Heavenly Father
Ever loves and cares for me,
For He sent His Son, my Savior,
To die on Calvary's tree.

I believe the Holy Spirit
Takes this sinful heart of mine,
Makes it new and pure and holy,
Fit to be His sacred shrine.

I believe the Holy Bible,
Inspired in all its parts,
Satisfies the deepest longings
Of our hungry, human hearts.

I believe that life eternal
Is the gift of God's free grace;
In the glory of His kingdom
I shall have a certain place.

I believe my Lord is coming
Through the glory-bursting skies,
And, soul and body reunited,
I shall meet Him as I rise.

While I wait the consummation,
All His blessings to receive,
These promises, both rich and gracious,
Gladly, humbly, I believe.

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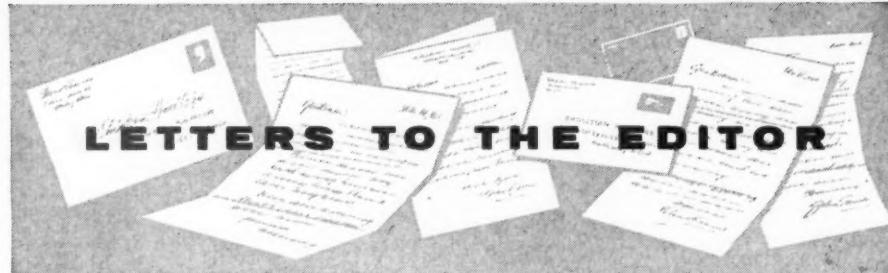
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A Help to Understand People

I have just finished twelve years as a missionary with the Mexicans in Texas, and now am working with Calvary Baptist Church, Miami, Florida, as missionary to the Spanish-speaking here, mostly Cubans. Reading **CHRISTIAN HERITAGE** and the Correspondence Courses helps me in understanding the people with whom I work.

E.E.A., Florida

Good Fruit Will Be Reaped

A few months ago we received a letter from a missionary Rev. Walter Ackerle in Bolivia. He shared a plan to reach Catholic priests in the Santa Cruz section by getting friends to send money for **CHRISTIAN HERITAGE** subscriptions. My father sent enough for two. These priests often come into their book store there.

I do pray these will bring fruit that we might meet priests in heaven won as a result of this means. I am thankful for "**CHRISTIAN HERITAGE**" magazine. The Lord strengthen you as you continue to hold forth the Word of life.

L.C., Penn.

A First Rate Tool

Recently I subscribed through a friend to "**CHRISTIAN HERITAGE**" which I found to be a splendid help in all questions concerning the Roman Catholic faith. I never knew anything about Christ's Mission until I happened to see some copies of **CHRISTIAN HERITAGE** at my friend's house. Being a former Roman Catholic myself I know and understand the importance of your work. I regard your publication as a first rate tool for any one interested in the matter. In particular your new study courses ought to be in every Christian's hand. I am glad to tell you that I was able to interest a number of persons in these courses and I would like to

have some information as to how to handle this. Would you please send me full information in regard to these courses.

O.R., Canada

EXTOLLING Mary

As you perhaps know the following is a copy of a prayer at the National Shrine of the Immaculate Conception, Washington, D. C.

K.H.A., Missouri

Queen of the Universe

An Act of Consecration to

OUR BLESSED MOTHER

Most Holy Trinity: Our Father in Heaven, who chose Mary as the fairest of your daughters; Holy Spirit, who chose Mary as your spouse; God the Son, who chose Mary as your Mother; in union with Mary, we adore your majesty and acknowledge your supreme, eternal dominion and authority.

Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present the country to you. Through her we wish to thank you for the great resources of this land and for the freedom which has been its heritage. Through the intercession of Mary, have mercy on the Catholic Church in America. Grant us peace. Have mercy on our President and on all the officers of our government. Grant us a fruitful economy born of justice and charity. Have mercy on capital and industry and labor. Protect the family life of the nation. Guard the innocence of our children. Grant the precious gift of many religious vocations. Through the intercession of our Mother, have mercy on the sick, the poor, the tempted, sinners—on all who are in need.

Mary, Immaculate Virgin, Our Mother, Patroness, of our land, we praise you and honour you and give ourselves to you. Protect us from every harm. Pray for us, that acting

CHRISTIAN HERITAGE

always according to your will and the will of your Divine Son, we may live and die pleasing to God.

Valuable Information

In behalf of the church and especially our Men's Fellowship Committee, I would like to express our deep appreciation for your prompt and thorough help regarding information concerning the topic of "What We Can Expect Under a Catholic President" used at our last Men's Fellowship panel discussion.

The attendance at the meeting was over 70 adults. The interest was very high, and the information you supplied us in a great sense helped to make it an informative and documented evening.

We made a tape recording of the entire panel, and after editing it will make it available to our members in mimeograph form.

Thank you again for your help. May the Lord make you especially effective in your ministry for Him during this crucial year of American History.

Rev. D.N.R., Portland, Oregon

Grateful Appreciation

I would like to add my words of encouragement, in that I really enjoy the CHRISTIAN HERITAGE magazine very much and think you are doing a fine work.

This Sunday at our Men's Bible Class, I quoted some of the information I got from reading your magazine, and was later asked to bring some of the old copies of the CHRISTIAN HERITAGE to the class so that they might have an opportunity to see what valuable Christian literature it really is. Our minister really praised the work of Christ's Mission, so that made me feel good to think that we agreed that the work of Christ's Mission was a wonderful Christian service.

W.G.P., New Brunswick, Canada

For the Preservation of Our Precious Liberty

May God continue to bless your labors, so prayerfully and intelligently directed, in the cause of both untrammelled American liberties in worship and politics, and in the promulgation of the principles of high-level Christian evangelicalism.

B.L.W., Penna.

Catholics and Public Education

To the Editor: As a graduate of Catholic schools from the first grade through college, I could not help but be aghast at the statement made by Archbishop Brady and quoted by your paper June 24. (Ed.: Archbishop Brady, predicting passage of a federal aid to education bill, said that when it does pass, "It will repeat the discrimination against private schools to which we are accustomed on the state level . . .") It provoked me even more since I have been teaching in the public school for five years. It seems that every prelate considers public education a Jericho whose walls he himself must attempt to shout down.

The discrimination mentioned by the Archbishop is self-inflicted. In the formative years of this nation and throughout history, parents have realized education to be the province of the state. This has remained our basic philosophy regarding the worth and dignity of the individual. The courts of the land have upheld this belief in many cases. Private grade and secondary education is permitted to exist as a concession and certainly not as the important force in American education. The real problem lies in a deep misrepresentation of public education to the members of the Catholic faith by many of the clergy.

As a youngster in the parish grade school I developed a negative prejudice toward public schools. I was led to believe (erroneously as I later discovered) that the standards were low; that the teachers were materialistic (on their salaries) and all in all that it was an ungodly place.

Parents were and are led to believe that the villain is that state. It is the state that is causing the financial problems. Not to mention the building of school structures next to the church or the charging of five dollars per month for tuition. Little mention is made however of the 40 children in one grade room, not enough text books, the teacher with only a year of college and teaching not as a dedicated instructor but under holy obedience.

The parent who sends his children to the parish school must realize that the double levy that he takes upon

himself is his own doing. He must as a citizen support the state and its arms. This is his debt to Caesar. The second levy that he must pay is the parish school levy. He must pay this not because he is discriminated against, but because he himself discriminates against public education. He is not a scapegoat when he pays his school tax, but a citizen like his neighbor who has no children.

It would be a variance with justice to submit children willfully to an inferior educational program. This occurs in many parish schools. Parents who discover the lack of progress on the part of their children in these schools should be free to remove them without pulpit admonitions. The parent who takes for granted that the parish school provides the best education simply because it is located near the church bears the burden of proof. Let him visit our public schools, think for himself and speak for himself.

It is time that Catholics became interested in public education, cooperated with it and of themselves understood it. It's been a long time since 1620.

J.G.S., Ely, Minnesota

NOTICE CHRIST'S MISSION 7th ANNUAL BANQUET

at
Hanson Place
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Vote American!

When Alfred E. Smith was nominated by the Democratic Convention in 1928, he shocked the country by selecting John J. Raskob of Philadelphia as his campaign manager. Who's Who in America had listed Mr. Raskob as a Republican and a member of the famous Republican Union League in the city of Philadelphia. Smith was a politician and Raskob a wealthy businessman. The only visible bond between them was that both were militant Roman Catholics and intensely hostile to national prohibition. Mr. Raskob's chief virtue was his financial generosity toward Roman Catholic institutions. His large gifts to the Knights of Columbus and parish building programs had endeared him to the Roman Catholic hierarchy. His appointment as Smith's campaign manager was hailed in diocesan periodicals with a zeal second only to that called forth by the nomination of Smith himself.

But John J. Raskob became one of the most discredited national chairmen that ever directed an election campaign. Only the Catholic bloc-voting in Massachusetts and Rhode Island gave Smith any semblance of political strength. The deficit of the National Democratic Committee was nearly a million dollars. Raskob reduced this to \$628,000 and contributed \$225,000 of his own funds to help wipe out this deficit, the remainder was unloaded upon the financial institutions over which he and Smith exercised great control. The official report of the campaign on file in Washington, shows the total contribution of Mr. Raskob as \$604,000.

While the Alfred E. Smith campaign committee was feverishly trying to recover from its financial depression, a prominent Boston Democrat was well on his way toward the amazing goal of providing each of his chil-

EDITORIAL

STUART P. GARVER



dren with a million dollar trust fund at the age of 21. He was Joe Kennedy, father of the Democratic standard bearer in 1960. Time magazine (July 11, '60) tells the story.

"A tough and tightfisted operator, Joe Kennedy, made some bitter enemies as he acquired his millions (many of his embittered associates refuse to speak of their ventures with Joe Kennedy, or to him.) He was a foresighted speculator: anticipating the end of Prohibition, Joe made a quick trip to England in 1933, cornered the import franchise for British Scotch (Haig & Haig, Dewar's) and gin (Gordon's) for \$118,000. Then he wangled a Government permit to import thousands of cases of his whisky and gin for medicinal purposes, and when repeal came, the Kennedy warehouses were bulging and ready to flow. After 13 years of giddy profits, Joe sold his British franchise for \$8,500,000 and paid off the two top officials who had run his distribution company for him with a niggardly \$25,000 each.

"In the late 20's, Joe Kennedy went into show business, flourished as a board chairman, special advisor or reorganizer of five film, vaudeville and radio companies (Paramount, Pathé, First National, Keith-Albee-Orpheum and RCA). Since the war he has applied his Midas touch to Texas oil investments and real estate in Manhattan, Palm Beach and Chicago. Joe Kennedy's fantastic purchase of Chicago's Merchandise Mart, the world's largest and ugliest commercial building, from Marshall Field & Co. in 1945, still glazes the eyes of real estate speculators. Joe got the Mart for \$12.5 million, putting up just \$800,000 in cash. He promptly mortgaged it for \$18 million. Today the Mart (which is expertly managed by Eunice Kennedy's husband, Sergeant Shriver) is worth \$75,000,000, brings in annual rentals that exceed its original purchase price."

The Roman Catholic Democratic candidate, Kennedy, however, has, in addition to the vast financial resources of his family (his father's wealth is estimated at \$200 million) a tremendous advantage in his religious affiliations. When Smith and Raskob launched their political campaign there were only about six or seven Roman Catholic senators in Washington. In 1960 American Roman Catholics can point to 10 governors, 12 U.S. senators, 90 representatives and a host of Roman Catholic laymen in key governmental positions. In fifteen states they outnumber Protestants and

in three others are nearly equal in their numerical strength. These states have a total of 249 of the 537 electoral votes in the 1960 Presidential contest. If a Catholic voting bloc emerges in this year, it would not take a large percentage of Protestants in some areas to put a Roman Catholic in the White House. Certainly the chances of this occurring sometime in the 60's is self evident.

But there is a third element in our survey of the political picture we must keep in mind. *The Boston Herald* of Dec. 14, 1930 reported an address of the Jesuit Priest, Rev. Francis Talbot in which he declared:

"For 100 years Protestantism has been the strongest element in the United States, and now this non-Catholic culture is vanishing and disappearing. Instead of God-fearing people, we have those on the horizon who have no belief in God, a neo-pagan culture.

"There is an opportunity for us to effect a turn in the right direction. Why don't we Catholics arouse a tidal wave that will bring Catholic culture fairly and squarely into these United States? Why don't we drive in between the two, (Protestantism and Neo-Paganism) and make these United States Catholic, Catholic in legislation, Catholic in civilization, and morals, and prepare that reign of Christ with justice and charity?

"We have come to the point where we Catholics are the greatest in number of all the religious bodies in the country; we are growing in wealth and power. Now is the acceptable time for us to attempt to accomplish much. Now is the time for our various organizations to strike and strike hard, in order to put the Catholic idea before our people."

Thirty years later this Jesuit inspired strategy "to

strike and strike hard" is evident at every level of life in the United States. An aroused Protestantism lifts its voice against these Roman Catholic encroachments as being in flagrant violation of our cherished principle for the separation of church and state. There can be no greater hypocrisy than that which out of one side of the mouth argues no religious test dare be applied to any candidate for public office while from the other side of the same mouth loudly vows to make America Catholic.

For this reason we affirm Roman Catholic voters never faced a greater challenge to prove their Americanism than in this election year. The Democratic nominee for Vice President spoke eloquently at Los Angeles saying: "In West Virginia we Protestants proved we can cross over religious lines to vote for a Roman Catholic; I now trust Roman Catholics will prove they too can cross these same lines to cast their vote for a Protestant candidate."

Such a crossing of "the line" would not only destroy bloc voting, but demonstrate to all American people that Roman Catholic voters heartily repudiate the designs of un-American clericalism whether operating within their own Church or any other.

For let us reaffirm what has always been the basic affirmation of American democracy, namely: Any program to make America Lutheran, Presbyterian, Baptist, Jewish, or Roman Catholic, would be unspeakably intolerable. Fundamental to our Constitution is just that separation of Church and State which makes it impossible for any organized religion to claim for itself a monopoly of power in the conduct of our national government.

THE INDESTRUCTIBILITY OF PROTESTANTISM

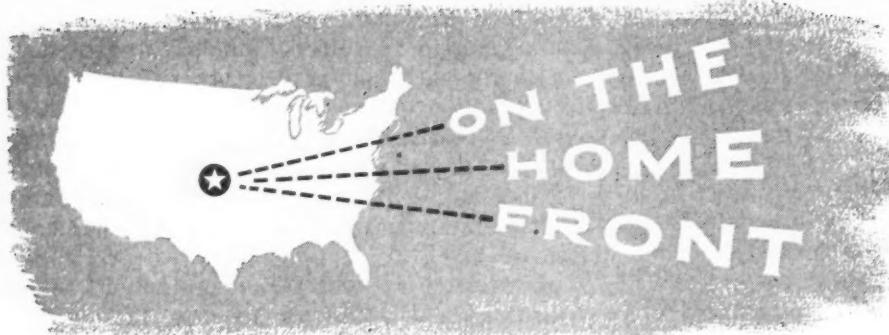
I believe in the indestructibility of Protestantism, because it is not an "ism" in the accepted sense; it is Christianity. In the Reformation, God laid hold of men through His Word and His saving truth became the delight of disciples in all branches of the organized church. The church is the pillar and ground of the Truth—she does not exist for the sake of bigness, wealth, power or any other carnal reason. What constitutes the soul of Protestantism is greater than any denominational organization or program.

The orthodoxy of the Reformers was the faithful exposition of the Word of God and we have expressions of that orthodoxy in some of our historic creeds and confessions, for example: The Westminster Confession of Faith, Luther's Shorter Catechism, the Heidelberg Catechism, etc. Here is full-blooded Protestantism, genuine New Testament Christianity, based squarely on the revelation that God has specially provided in the Bible. Any "Protestantism" which does not approximate to this standard is spurious. True Protestantism has a sure basis, a solid foundation amid all the storms and tides of history.

Christ dwells in the midst of His saints; His only Vicar on earth is the Holy Spirit. And all who are indwelt by His Spirit "are taught of God" (St. John

6:45) and may know Christ in the power of His resurrection. True Protestantism, while far from perfect, and still short of attaining to the full stature of Christ, does not lean upon the arm of flesh, but looks unto Jesus, the one Mediator between God and man, "Who is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them."

He is our Lord and our Saviour, and has pledged in a solemn blood-sealed covenant to save us. He cannot fail! The Bible repeatedly portrays His ultimate victory over all the foes of His people. We are living in an age of tension between the reign of Christ and godless forces of human saviours. Men and systems are substituted for the supernatural God of the Bible and His provision of salvation by grace through faith. The Cross of Christ stands astride the highway of human history and men either stoop before it in humble recognition of their utter dependence upon the Saviour or they swagger past it to their own destruction. Protestants can do no greater exploit for their God than to so exalt the Lord Jesus Christ that all manner of men are drawn unto Him. This exalting of our blessed Saviour tenders the Christian and His church indestructible. "Sirs, we would see Jesus."



ANNUAL BANQUET

The Seventh Annual Banquet of Christ's Mission will be held October 21st at the Hanson Place Central Methodist Church of Brooklyn, New York. Last year people attended the dinner from many distant states, and inquiries already indicate the dining hall will be packed to capacity. Literature and reports dealing with the presidential campaign will have a prominent place in the program.

Recent months have brought us the greatest number of appeals for assistance from Roman clergymen in our history. Our primary task is to win souls for Christ and we are encouraged by these appeals coming from men who are finding their place in the free gift of God's salvation.

FILM AND BOOK REPORT

We are also happy to announce that our newest film "95" is ready for showing and has been well received. The book containing the discussions and addresses given at our Protestant Council on Roman Catholicism has come from the publisher and is now being distributed with the film. Readers desiring a copy of the book may obtain it from our book department at Sea Cliff, Long Island.

THE CHRISTIAN HERITAGE CORRESPONDENCE COURSE

From Kansas comes this unsolicited testimony to our Christian Heritage Series of Correspondence courses. "We had a special service of recognition for those who have completed the course, 'Roman Catholic Doctrines Protestants Should Know', recognizing the effort that they had put forth and publicly presenting the diplomas which you had issued. At the same time we read your letter of congratulations.

"The next course which you offer sounds interesting, but we do not plan to hold another special study group until in the late Fall or the Winter. But at that time we will most certainly consider your second course as a test for study and will contact you again for detailed information.

"While the course that we recently finished was quite difficult, because of our ignorance of Romanism, yet it was most instructive, and all of us feel that it was definitely worthwhile. May our Lord continue to bless your efforts to help believers everywhere understand the issues involved!"

WE ARE GRATEFUL

Most encouraging however, has been the generous support of our friends throughout the summer months. Many letters cross our desks telling of men and women who are praying fervently for all the work of Christ's Mission. Especially do we appreciate the burden for a courageous, Christ-like ministry to the souls of men which many correspondents say they share with us. With the apostle Paul we declare: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

Is Religion Only A Campaign Issue?



Rev. Paul P. Fryhling

There is an issue before the people of the United States of America whether a man's religion can conceivably disqualify him for the highest government office. Not that he would be disqualified legally, but if he held a certain form of religion demanding supreme obedience to the religious leadership even contrary to his own convictions and the constitution of the land, should he disqualify himself?

Too many Christian people are seriously concerned about the subject to merely brush it aside with the "black magic" word "bigotry." We raise the question of religion out of the concern for the free preaching and teaching of the gospel in this land that was founded for spiritual freedom. We would not want that freedom curtailed.

Speaking in Christian frankness on this question, "Is religion a campaign issue?" we shall divide it into three main heads: first *the political issue*, secondly *the theological issue* and thirdly *the personal issue*.

I. The Political Issue

Is government ordained of God? The answer is yes. The Scripture quoted above is conclusive. Paul was including the Roman Empire, which was not a Christian government, but nevertheless God was using it to maintain law and order.

Is the church ordained of God? The answer to this also is yes. But is the church ordained to be or to control the state? Here the answer

must be no. The implication of the above text as well as Peter's words in I Peter 2: 13, 14 by simple deduction is that no other organization is ordained of God to take over the control of the state or dictate its policies and practices.

The Church, however, does teach God's truth to presidents, to senators, to representatives, to cabinet members, to kings, to governors, to mayors, to all the officials and other citizens of the state. This truth of God should then be translated by Christian men in the areas of government, of labor, of business and society in general.

Insofar as the great majority of the people might make up the church in a particular place, to this extent the church controls government. The majority rules but only and always under the limitations of the constitution of the republic. That rule must not be forfeited by the people to any other organization, not even the church.

The Roman Catholic Church, as such, is not the people; it is not even the theologians or the scholars. That church is the *hierarchy*, the controlling body which is a small group of "power holding" clerical rulers of the church. No Roman Catholic layman nor parish priest has the slightest authority or influence in the major decisions of doctrine, dogma or canon law.

Let it be clearly known that no one should be disqualified in competing for office or any other legitimate fa-

vor in this land because of his race, his creed or his color. We do not choose political leaders on the basis of our particular sectarian opinion. Where and how a man worships God is not an issue whatsoever.

If a person's religion would not interfere with the due course of government, if under his religion he could truly follow the constitution making his own decisions under the laws of the land without fearing the sanctions of any outside body, whatever it might be, he could be qualified as a candidate.

However, if in his religious persuasions he holds a supreme, ultimate obedience to a hierarchy of men outside the state, this would then disqualify one from the presidency under our constitution. Let me read what an eminent Lutheran scholar has contributed in this regard, Dr. Carl S. Meyer of the Missouri Synod Lutheran Church, "Pope Pius IX insisted it is an error to believe that church and state ought to be separated. This was in 1864 in the *Syllabus of Errors*—less than a hundred years ago. Is this still the official teaching of the Roman Catholic Church? Is an American candidate from that church bound by those teachings? The answer to both questions seems to be 'Yes,' although some American Catholics deny it.

"But this teaching of Pope Pius IX has never been changed though scholars and others might debate it back and forth. Further Pope Pius IX said: 'There resides in Us (that is

the church) the right and duty to pronounce with supreme authority upon social and economic matters.' He then proceeded to instruct the state as to what it can do and not do leaving no doubt about papal claims to this supreme authority.

"Do these claims extend to the United States or was this only for the rest of the world? Leo XIII, for one, in 1895, warned against the conclusion that the United States is proof of the desirability of the separation of church and state. He condemned Americanism, not as a characteristic of Americans, but as a move to make the Roman Church in America independent of Rome. Pius XII, the immediate past pope, in 1939, reminded the American hierarchy of what Leo XIII had said in 1895. Then he added a reminder of the divine origin, as he termed it, of papal authority. He recalled the need to advance the reign of Christ and His Church, which he identified, of course, with the Roman Church. Any Roman Catholic candidate for president must face these pronouncements of the head of the church to which he belongs and whose authority he acknowledges."

A candidate is unqualified for high executive office if his religion would limit him in the discharge of the duties and the spirit of the constitution and the laws of our land. We would question the intentions of candidates from several religious groups in this regard. For example, I would have to inquire very seriously and get a specific statement from a Mormon that he repudiates the allegedly held belief that a Negro has no soul. I would want to know if he would consider a great segment of the American population as second-rate beings.

If a Christian Scientist were to become a candidate for the presidency of the United States, I would have to question him and ask also for a specific statement about his concept on health and sickness as it relates particularly to the medical service, hospitals and medical research sponsored by the government. Would he be willing to have doctors for our men in the armed forces, or would he insist that the teaching of his church in this matter should prevail and do away with medical science?

"Let every person be subject to the governing authorities, for there is no authority except from God and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed and those who resist will incur judgment" Romans 13:1, 2.

If a Quaker is to be a candidate for the presidency, I would want him to state unqualifiedly that the pacifism of his particular fellowship is not going to be the governing factor in the way that he thinks about and deals with the armed forces of our land.

So this is not a matter now of merely Roman Catholicism versus Protestantism; every person seeking political office must declare himself free from organized control from outside the constitutional framework of the republic.

There have been many high-sounding declarations by Protestants that religion should not enter into campaign talk. These are not very realistic. They have not taken a serious view of history which would clearly show how the Roman Catholic Church has usurped power in the past and brought more than one emperor to his knees. Nor do they reflect on the virtual captive state of Protestants in countries like Spain, Colombia and others even in this "enlightened 20th century." Who is to say that a Roman Catholic president would resist that church's totalitarian control any more than strong man Franco?

In 1948 the Roman Catholic hierarchy in Spain criticized Franco for being soft on the Protestants. They won their point and the political wisdom of Franco's policy had to be sacrificed. In a college textbook, *Catholic Principles of Politics*, under Cardinal Spellman's imprimatur, Roman Catholics in the U.S. are taught that if Protestants became a minority the Roman Catholic Church and the state it controlled "could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

It is not bigotry but stark realism

to ask if a Roman Catholic candidate still accepts this teaching or permits the avowed Romanist goal to go unrefuted.

It is understandable that other political candidates in gracious gesture must disclaim any part in the religious issue. But they should not be so naive as to label those who have serious concern about it as engaging in bigotry. Let them not exhibit a stupidity about the realistic issue.

Senator Lyndon Johnson said, "Americans cannot afford to squabble over the place in which a man was born or in the manner in which he worships a just God. We cannot survive if we are more concerned about the texture of a man's skin than the purity of his soul." Now that is correct as he has said it. What the Texas Senator fails to grasp is that *we are not concerned about where a man was born or how he worships God. What we are concerned about is how the organization of men controlling his religion might influence him and hold over him an authority that is greater than the laws of the land, the will of the people and the principles of the constitution.*

The political facts of life are clear that religion as represented by the Roman Catholic Church is an issue. TIME Magazine, April 18, 1960 (pp. 16, 17) stated, "Jack Kennedy proved beyond doubt in the Wisconsin primary that an attractive, hard-campaigning Catholic candidate can count on a powerful Catholic vote that cuts across labor-union loyalties, the farm problem, and even party lines. By proving it . . . he cleared the air of the polite nonsense that talk of his Catholicism is bigotry—or that for a Protestant to vote against a Catholic is bigotry.

"With his 106,000 plurality, Kennedy showed some remarkable strength and revealing weaknesses. His support from Wisconsin's large Roman Catholic population (32%) almost amounted to a bloc vote . . . Though Humphrey was endorsed by U.A.W. - C.I.O. leaders, Kennedy swept the labor vote, which is heavily Catholic. One pro-Humphrey U.A.W.

official groused that it was impossible to get Humphrey literature distributed in plants with Catholic shop stewards."

Whatever bigotry existed in Wisconsin was hardly in non-Catholic ranks. Walter Lippman in THE MINNEAPOLIS TRIBUNE, April 18, 1960, said, "The facts, as we know them confirm that the Wisconsin battle raised the religious issue, and that this is a national question, beyond the borders of one state or even the limits of this particular presidential election . . .

"An analysis of the vote, which I believe to be reliable, shows that in the 10 counties with the highest percentage of Catholics, Kennedy won all 10. In six of these counties his margin was 2-to-1.

"On the other hand, in the 10 counties with the lowest percentage of Catholics, Humphrey won all 10, and in six of them his majority was 2-to-1. Furthermore, in the 25 counties with less than 20 per cent Catholic population Humphrey won 20 of them and Kennedy won only five.

"It is, moreover, too much to hope that the tendency to bloc voting already visible in the Wisconsin primary, would not become much more acute and virulent in the national election itself."

Protestants are accused of raising the religious issue. But who really raised the issue acent Roman Catholicism in politics in the first place? During the Democratic convention, 1956, in the late hours of Jack Kennedy's battle with Estes Kefauver, TIME reports, Kennedy's good friend and fellow Roman Catholic, John Bailey, Connecticut Democratic state chairman, circulated this note among top Democrats at the Chicago convention: "*There is, or can be, a Catholic vote.*" Just a nice friendly little note. And the way to make the most of it, he insisted, was to put Roman Catholic Jack Kennedy on the ticket.

Senator Kennedy's wealthy father, Joseph P. Kennedy reportedly said recently, "Let's not con ourselves. The only issue is whether a Catholic can be elected President." Says TIME reporter, "It is *not by a long shot the only issue.* The country would do better, we think, to face the fact honestly that religion is, and

always has been a political issue and that it is not improper for it to be so . . . So let us by all means not bar religion from politics. Let us even in this campaign ask ourselves anew the ancient questions about Church and State. But let us make sure we are asking them in the right way for our time."

On an 11:00 p.m. network newscast the day that the Air Force Manual's charges of Communism in churches broke, this was the first item of news. The second item of news was that the Roman Catholic Bishop in the New York area had said that America had already moved into the post-Protestant era. This was on a national network. Here one sees the strategic propaganda contact the Romanists have on the network today putting such an item immediately after an item in which Protestantism suffered a serious blot. Said Dr. Carl Henry, editor of CHRISTIANITY TODAY, "Well, slight comfort that ought to give them, since much of Europe has moved into the post-Catholic era."

There is another even more realistic question: Will the Roman Catholic hierarchy allow a moratorium on its political authority over a United States President should he be a Roman Catholic? This is the hard core of the issue that must have a definitive answer from Rome itself.

Richard Cardinal Cushing of the Boston Diocese was quoted as saying just last year that "in the political climate in which we live, no church should tell its members whom to vote for, or interfere in political campaigns, or suggest reasons of a *purely personal kind* for preferring one candidate over another." The italics (mine) qualify very subtly the import of the statement. It is mish-mash, a red herring trick.

Others in high ecclesiastical office have made statements seeming to absolve Roman Catholic presidential candidates from any political submission to the hierarchy. The fact remains, however, that Pope John XXIII has not. Until the hierarchy speaks officially the old order remains to be applied at their will.

An eminent Protestant preacher and scholar, Dr. Donald Grey Barnhouse, referring to a certain Roman Catholic magazine circulated amongst

scholars called the NEW TESTAMENT ABSTRACTS in which they review virtually every theological article that appears in the religious press, whether Catholic or Protestant, pointed out another smoke screen technique used to allow debate without any vestige of intellectual or religious freedom. A scholar will write an article in which he may show beyond any question that the Roman Catholic doctrine of the Council of Trent is untenable or that some translation of the Vulgate according to the Council of Trent is not tenable and will simply remove the translation, give the correct translation and the serious critical reasons showing it and then at the bottom of the page states, "If it should be discovered that what I have said is contrary to the doctrine of the sacred congregation, I here-with withdraw it." Is this the kind of freedom they have in mind for high government officials too?

The hierarchy may, you see, let its children speak ever so freely for a time, but in a moment of crisis, like a great monolith it will rise up and say, "No more!" It has done it before, it may do it again.

But would not the political leader in America if he were a Roman Catholic resist the church's intrusion? Senator Kennedy was quoted in REDBOOK Magazine, November, 1957, "There are some people who are afraid that Catholics take orders from a higher organization. I do not."

The following may help show up the answer. Dr. Daniel A. Poling was conducting a campaign to raise funds for the memorial chapel honoring the four chaplains, two Protestants, one Roman Catholic and one Jewish Rabbi, who gave their lives willingly in the sinking of the *Dorchester* rather than deprive enlisted men of the life preservers. At the Bellevue Stratford Hotel in Philadelphia in 1950, a banquet was to be held in which representative laymen from each of these religious groups were to speak on behalf of this fund raising campaign. John Kennedy of Massachusetts, then a Congressman, was willing on invitation to be the Roman Catholic representative.

Here are Dr. Daniel Poling's words quoted from THE CHRISTIAN HERALD, December, 1959: "Two days before the banquet Mr. Kennedy

telephoned me from Washington and said that he would have to cancel his appearance. His eminence Dennis Cardinal Dougherty of Philadelphia had requested him not to speak at the banquet and not to appear.

"The congressman's distress was obvious as he relayed this information. All but overwhelmed I reminded Mr. Kennedy that the banquet was a civic occasion. That all the faiths were participating and that we were not meeting in a Protestant church but on neutral ground in a hotel. The congressman replied that he understood all this and that *he had done everything he could to change the cardinal's position*. His speech was prepared; he said he would be glad to forward it to me; but as a loyal son of the church, he had no alternative but not to come. Unquestionably Mr. Kennedy was grieved as he reported Cardinal Dougherty's decision to me, and unquestionably also he was profoundly embarrassed.

"We hastily had the banquet programs reprinted and eliminated Congressman Kennedy's name, and though many Roman Catholics were present at the dinner and participated in the evening event, there was no spokesman for their faith. Cardinal Dougherty's ruling had come too late in the day for us to even attempt to secure an adequate replacement for John Kennedy."

Would the Roman hierarchy blatantly interfere? Does Jack Kennedy "take orders from a higher organization?" Here is at least one of the answers. The above facts are both history and prophecy.

Dr. John Alexander Mackay, president emeritus of Princeton Theological Seminary, reported that not long ago several important businessmen, Roman Catholic, Protestant and Jewish laymen, decided to form a luncheon club in which they would meet on occasion to discuss religion together. The plans were all set for the first luncheon when a Judge who was a Roman Catholic advised the others that for him it was all off. His bishop had called and said, "No Roman Catholic layman has truly discussed religion with Protestants without a priest being present."

These intrusions and arbitrary directives of the Roman Catholic church answer well the question, "Is religion

a reasonable campaign issue?" We are not telling anyone how to vote but the above few incidents do indicate the depth of the political relevance of the religious issue.

II. The Theological Issue

The basic issue between Roman Catholicism and evangelical Protestantism is theological. St. Paul said, "If anyone preaches any other gospel than that which I have revealed unto you, let him be accursed."

Wherein does the Roman Catholic Church differ from evangelical, Biblical Christianity? Let me list a few of the specific and vital differences.

The first is *the Bible itself*. The main question is, What is the basic authority? The Roman Catholic Church says blatantly that it is the Bible *plus* tradition, which means not the past practices that have become traditional but the self-conscious opinion of the church. The Roman Catholic Church says that the church is superior to the Bible because the church produced the Bible. This assumes that the New Testament writers wrote as servants of the church and not as men inspired by the Holy Spirit alone.

In contradistinction to this we believe that the Bible is the Word of God, the only perfect rule for faith, doctrine and conduct. We believe that the Bible is our basic authority. The canon was closed when this Bible was completed. The church, through the guidance of the Holy Spirit, agreed that these books, the 27 books of the New Testament should be the New Testament. To this extent the church shared in the work, but it did not "produce the Bible." The Holy Spirit did.

There are many Protestant groups that unfortunately do not hold strictly to this, but we are not defending Protestantism; we are defending the authority of God given to us in His Word.

The second point in which Roman Catholicism and evangelical Christianity disagree is the *primacy of Peter* and the apostolic succession. Jesus said clearly, "Call no man on earth Father. You have one father who is in heaven" (Matthew 23:9). I am sure he had reference to the religious implications of the term and not the simple family reference.

It is obvious from the Scriptures that Peter was not the first Pope and that he was far from infallible. Immediately after he had been given such great commendation by the Lord because of his declaration, "Thou art the Christ," the Lord had to say to him, "Get thee behind me Satan," because he was at fault. It was Peter who denied the Lord three times. It was Peter who had to be withstood by Paul in Antioch because he was slipping back into Judaistic ways. It appears to be James, the brother of our Lord, not Peter, who was the leader in Jerusalem as seen in Acts, chapter fifteen.

Now we do not deny that Peter was in Rome. Indeed we are fairly well assured that he was in Rome and that perhaps he was crucified in Rome. The assumed burial place of Peter in Rome probably does contain his bones.

We accept Peter's silence about his primacy as a strong denial that any such claim can be honestly made. Never once did Peter say anything about himself being the superior apostle. Indeed he says that there are

"If somebody lived near Catholic churches all his life, had the chance to hear Catholic TV or radio talks, or to read Catholic books, magazines, or newspapers, and refused to give a second thought to the Roman Church, do you think he can stand before God at death and argue that because of his stupid ignorance he ought not to be punished?"

(The Register—A Roman Catholic weekly of Denver, Colorado)

Protestant Evangelicals are not disturbed in the least by the harsh Roman Catholic maxim: "Outside of the Roman Church there is no salvation." For they firmly believe that there is salvation outside of the Roman Catholic Church but not outside the living Personality of Jesus Christ. The Bible itself strongly upholds them in their belief. **Acts 4:12** "Neither is there salvation in any other. For there is no other name under heaven given to men by which we might be saved."

some things about Paul's writings that even he did not understand.

He said nothing, nor did any of the other apostles say anything about apostolic succession. There isn't a single line, not a single word, either in the Scriptures or outside of the Scriptures, clearly attested to the apostles, indicating that they were passing their apostleship on to anyone else.

The third point on which there is a disagreement between Roman Catholicism and evangelical Biblical Christianity is in the *infallibility of the Pope* when he speaks *ex cathedra* in matters of faith and morals for the whole church.

When he speaks *ex cathedra*, literally "from the chair," that is from his position as pope, he speaks in matters of faith and morals not for some segment of the church but for the whole church. Roman Catholics are taught to believe his words are as infallible as Scripture itself and are even superior to it.

But we disagree, because the Bible disagrees about that. This dogma was adopted in 1870. You may be surprised that it isn't any older than that. It was adopted over the strenuous opposition of many Roman Catholic scholars. Hence even the assumed unity within Roman Catholicism is disproved in the ramming through of one of its strongest dogmas.

Fourthly, evangelical Biblical Christianity differs from Roman Catholicism on the concept of the elevation of Mary. The elevation of Mary is a completion of a premeditated plan to force the bowing out of history and from the earth scene of Jesus Christ as the only Mediator and Savior. Replacing Jesus, the living Lord and Savior, over many an altar is the form of his earthly mother.

The last Biblical reference concerning Mary we find recorded in the book of Acts when she was named as one of a number of people gathered with the apostles in an upper room in prayer. That is the end of the record. That is God's way of finishing her earthly responsibility and that is what she wanted. Her motto was announced at the wedding in Cana, "Whatever he (Jesus) says to you, do it" (John 2:5). Her first words when the angel reported that she was to become the mother of Jesus were,

"Behold the handmaid of the Lord," not the co-redemptrix of mankind.

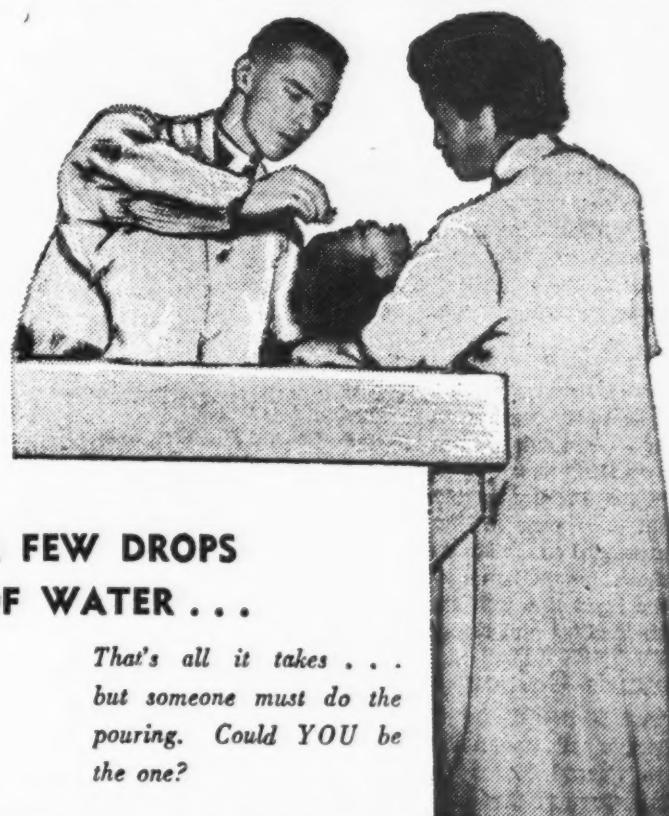
The dogma of the Immaculate Conception, promulgated in 1854, was the beginning of this carefully planned scheme to make Mary the co-redemptrix. The immaculate conception means that Mary herself was immaculately conceived, that there was no sin in Mary from the time of her conception. How this figures without the Holy Spirit being the male agency in the conception they haven't adequately explained. If they predicate that action by the Holy Spirit they rob Jesus Christ also of being the only person so conceived. A strange complex is created of a "new Eve" to match the "second Adam."

In promulgating this dogma Pope Pius IX exalted himself above both Scripture and tradition because the tradition of the church did not previously hold this dogma. One hundred years later the dogma of the assumption of Mary was promulgated. That is to say that Mary was as-

sumed up into heaven, that she didn't die but is alive just as Jesus is. We may not have seen the final end which Roman Catholics may do with the Mary cult. Either a new member must be added to the traditional trinity, making a quaternity, or Mary becomes the incarnation of the Holy Spirit. Only time will reveal the church's intention.

Outside the Shrine of "The Virgin of Fatima" there is a beautiful artistic work symbolizing the father and the son placing the tiara, the crown, upon the kneeling Mary. But once inside the shrine, there she is alone, exalted above the high altar, reigning supreme in all her glory. Not a few Roman Catholic scholars and other leaders in Europe are embarrassed greatly by this offensive display of Mary's ascendancy.

"Hail Mary full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb Jesus." This we could say as truly Biblical and historical—correct-



A FEW DROPS OF WATER . . .

*That's all it takes . . .
but someone must do the
pouring. Could YOU be
the one?*

Put yourself in the place of Father Tom Walsh of Boston, Mass., a Columban Father in Korea. Would you, too, be interested in saving souls for Christ?

A "salvation by water" ad as published in THE TABLET, a weekly newspaper of the Brooklyn, N. Y. diocese.

ing "full of grace" to "highly favored" —for this much was said by the angel, but at that point he stopped. He never did say, ". . . mother of God; pray for us sinners now and in the hour of our death." This is a false addendum by man who has sought to put Jesus aside by elevating his mother. These words were not included by St. Luke in his gospel account.

Finally there is a great difference between Roman Catholicism and evangelical, Biblical Christianity in the method of *forgiveness of sins*.

First, the Roman Catholic Church teaches that the child is regenerated through baptism, that in baptism the original sin is forgiven by water or through water.

Secondly, in the mass there is forgiveness when the bread is received from the priest by the communicant. This is forgiveness by bread.

Thirdly, in extreme unction as the patient is dying or even if the patient has been dead a few moments, the oil is placed on the lips. The point of the matter is that when the oil of extreme unction touches the skin, all of the sins are forgiven.

Fourthly, in purgatory the deceased Roman Catholic undergoes the penalty of suffering for his sins. The soul is delivered from hell by Christ alone but the corrective punishment is paid by human effort through penance in this life by suffering endured personally, or avoided through masses purchased by others for him, in Purgatory. There are masses said even for popes and cardinals when they die, hence the parish priest has a long ways farther to go and the laity of course much farther.

Many abuses of this are on record. Not long ago a friend of Dr. John A. Mackay, president emeritus of Princeton Seminary, related how an Irish lady who had been their faithful housemaid for thirty years asked for a \$400 advance on her salary. She had given \$30,000 to the church after her mother's death and the priest had just told her that for another \$400 her mother, now only up to the ankles in purgatory, would be all the way out. One can hardly imagine this being done in America!

Forgiveness by water, forgiveness by bread, forgiveness by oil and for-

giveness by fire. Now where is this found in the Bible? The Bible says that sins are forgiven through the precious blood of Jesus Christ as a lamb slain from the foundation of the world. So here we differ. There is no room for compromise between Biblical truth and the false imaginations of men.

III. The Personal Issue

Salvation is by the grace of God alone through faith in Jesus Christ. Herein rests the most important personal issue. Despite the need for vigilance in the areas of theology, church practice and politics, our major concern is that sinners may find salvation through Jesus Christ.

Here too it is not organization, not human thoughts and ideas, but Jesus Christ, the Son of God and the Savior for sinners, where the answer to our needs must be found. It is in Jesus Christ alone that peace with God can be secured.

A word which cuts through the fog and the red tape of human reasoning is given by the Apostle Paul, "But we preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness, but unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God" (I Corinthians 1:23, 24). Again to Titus he says clearly, "Not by works of righteousness that we have done but according to his mercy he saved us through the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5).

No ceremony, no association, no second-hand dependence can save. Only Jesus Christ the Son of God, who died and rose again for sinners, can save.

No human ignorance caused by the refusal of anyone to hear the gospel can excuse, as Paul so clearly states, "They are without excuse, because that when they knew God they glorified him not as God but became vain in their imaginations and their foolish hearts were darkened" (Romans 1:20, 21).

Our task, however, is not to judge another but to make the message of the gospel clear. The personal issue of the gospel is that Christ Jesus

came into the world to save sinners, and that whosoever believeth in Him shall no longer live in darkness but shall have the light of life. The question for you and every individual is, Have Christ and the Word of God been established as the authorities in your life? Are you obedient by faith and complete trust in them?

Every individual and the entire world, *not least our own nation, faces the imminent danger of either a religious hierarchy or a godless dictatorship ultimately controlling our political, our social and even our religious freedom. This is a great and awesome danger which is more real than many realize.* The muddled and soft-sounding platitudes even from high ranking Protestant leaders and others that it is bigotry and un-American to question what might happen to our freedoms if certain religious or non-religious authorities take control have succeeded in benumbing the sensitivities of many and putting vast numbers of people to sleep.

But the personal danger of letting Satan, the world and the flesh control our eternal destiny is more real even than this and has eternal implications! Hence the word which sounds from the prophet Isaiah, who lived eight hundred years before Christ, needs still to be the trumpet call, "Seek ye the Lord while he may be found. Call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7).

In this truest and highest sense religion is not only a campaign issue. It is not only a theological issue. It is a personal issue with eternal dimensions. But in any or all of these areas to decide the issue falsely will have consequences of tragedy beyond the direst imaginations.

(See page 24 for reprints)

The Danger

"If we Protestants do not know or do not care about our historic past, then we are in danger of losing that which cost our forefathers so much."

—Dr. Clifford M. Drury

TOMORROW WHOSE WORLD?

Dr. Bob Pierce



Dr. Bob Pierce when he was a United Nation's War Correspondent.

The people of Korea have long been close to my heart. I have visited Korea many times and have seen her people suffer for the name of Jesus. I saw them suffer until they were like a glass through which the world saw Christ. I've seen some interesting things in Korea.

I was there as a war correspondent when the missionaries couldn't go. And I was there when the people began straggling back to Seoul. The missionaries were just getting a single representative into the country to reopen their compounds. I watched these representatives as they made their drives to get money to rebuild the churches that had been destroyed. The first year after the truce was signed, we Protestants built churches. We built more churches than ever before because we got a large sum of money from the United States as indemnity for the destruction that the army made as they went back and forth. Many of the churches were built bigger than they had ever been built before, new steeples, new roofs.

While the war was on I noticed a number of Catholic chaplains. With the war over, suddenly I noticed a number of Catholic sisters and Catholic priests in cassocks on the streets. But I didn't see any Catholic steeples going up. I watched for more than a year. No steeples but every time I went to a government function there were the priests.

Finally, one day, in my uniform as a correspondent I stepped up to a group of men working with one of the relief agencies. I said, "There is something I would like you to tell me. I see dozens of Protestant churches being rebuilt, and I see more Catholic priests and sisters on the streets than I have ever seen before but I don't

see any Catholic churches being built."

"They aren't building churches," the men replied.

"What do you mean? What are they here for then?"

"They are building orphanages and schools. They represent less than 5% of the Christians in this country today. Today 60% of the Government officials are Protestant Christians. Twenty years from now 60% of the educators, legislators, doctors and the government officials will be Roman Catholic. They will not have been won by evangelistic meetings in the churches. They will have been won by first taking in scores of thousands of the homeless children and raising them. And then when they are old enough, the Catholics will build the best schools in the country. They will give these young people the best teachers. When they graduate they will have the best education and pretty soon they will be in the best places in the country. Then the Catholics will build their churches! You see, they have a long view."

I don't believe the man is right because the Catholics aren't the only people who have orphanages in Korea. World Vision alone has 145 orphanages in Korea. And there are others. The Protestants in Korea are training leaders too. But the man was right when he said that the Catholics took the long view. And God help us if we don't take the long view more often. God's Word tells us to be "wise as serpents, and harmless as doves" (Matt. 10:16). Training children in the Sunday school is a vital way to take this long view.

Mere preaching from the pulpit will not win the world. It has to begin with the Sunday school. One rea-

son I know this to be true is because of all the missionaries I have met on the foreign field, three-fourths of them were boys and girls whose lives were channeled to the mission field in the Sunday school.

I repeat, God help us if we haven't the vision to prepare our boys and girls for Christian leadership; to prepare them to be glass through which the world can see Jesus Christ. Do you know what glass is? Glass is sand that has been through fire. In every Sunday school class are tiny grains of sand. They seem ordinary. So does any grain of sand. But this sand must be prepared to go through the fires of affliction as did the church of Korea and come out as glass through which the world sees Jesus.

FORGOTTEN RELATIVES

"If don't know each other personally is never mind. But the ghost of our Lord unites us as one family."

This was the sentiment, expressed in a letter, by a Hebrew Christian mother in Israel, whom we helped in her desperate plight. Her English may have been faulty but not her idea of Christian brotherhood.

There are many Jewish believers in Christ in Israel, Poland, Hungary, Germany, and indeed across the face of the earth, who need our understanding, love, and encouragement. We seek to help these "our forgotten relatives" that they may not perish under crushing burdens beyond endurance.

Our teams of dedicated workers preach the Gospel of Salvation and minister lovingly so that none of these should perish for whom Christ died.

Will you help us in this sacred task? Your loving and generous help is most urgently needed.

Write for free copy of the most challenging, informative and heartwarming missionary publication, **ISRAEL MY GLORY.**

THE FRIENDS OF ISRAEL
Missionary and Relief Society, Inc.
Rev. Victor Bubbszen, General Secretary
1218G Chestnut St., Philadelphia 7, Pa.
Canada: Rev. Bruce Millar
1066 Avenue Road, Toronto 12, Ontario

MARTIN LUTHER

by Pastor Martin Niemoller

For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

I Corinthians 11:2



MARTIN LUTHER
(A scene from the film
"Martin Luther.")

We celebrate this day in memory of the beginning of the German Reformation, and we think today—or at least we should think today—that on the 31st of October, more than 400 years ago, Martin Luther nailed his ninety-five propositions to the door of the Schlosskirche at Wittenberg, and that that 31st of October still has a message for us to-day and for all time.

Dear children, I am certain that you do not know these ninety-five propositions of the Augustan monk and Wittenberg professor theology; and those of you who do know them have probably not understood nor grasped them. But the hammer blows with which the monk nailed them to the church door are still ringing down the ages and living, though 400 years have passed since then, and though the earth on which we human beings live, since fundamentally altered its appearance. Since Martin Luther's time, great temporal kingdoms have collapsed, new empires have arisen, and violent wars have passed over our nation followed by periods of peace. At least these things have all contributed to the fact that we live in a different world and that our worries are different from those of the men and women who lived at the beginning of the Middle Ages.

And so: what have we to do with that time? After all, we do not live for yesterday, but for today and tomorrow—and you children in particular do not live for yesterday, but

for tomorrow and the day after tomorrow. What meaning for us, then, has the memory of that man and monk who has been lying in his grave for almost 400 years?

We know—and you know too—that one can learn something from the past for one's own life. And this Martin Luther was a man, whom we can learn from. For one thing, this one man, who possessed no great influence—this one man, who stood up fearlessly and sincerely for his convictions—showed courage and patience in his struggle against powerful enemies, against the Emperor and the Pope. He stood up strongly and passionately for his opinions. In this respect this one man, this holy man of Wittenberg, can be an example to us as a true German. And yet this is not the real reason why we keep this day as a festival. As German men and women, we can proudly say that along with and after this Martin Luther there have been many great men, plenty of men whom we can take as examples, plenty of men whose memories we have that we can honor: I need mention no names. But it is not with Martin Luther's name that we are concerned today: we are concerned with another name. Luther was concerned with this other name, which is above all names—the name Jesus Christ.

Over yonder in our little, old, revered village church at Dahlem we have a small altar picture. A person entering the church does not find it

immediately: the candles and the flowers and the altar cross stand in front of it. Perhaps you will see it some time if you are in the little church again. It belongs to Luther's time and was painted by a man who was one of Luther's friends, Lucas Cranach. It is called "Luther Preaching." I will explain it briefly to you. A pulpit juts out from the wall—just like this one here—and Luther stands on it. On the other side are men and women, standing or kneeling and listening. In the middle stands a cross, and on the cross hangs Jesus Christ. And as Luther preaches, he points to the cross. There in a picture you are shown where Luther's concern lay. It is as though he is saying: "My name does not matter; my name does not enter into the question; but the man on the cross is the one who can help you. It is to Him you must look."

And so, dear children, the Apostle Paul wrote to the Corinthians the words which I read at the beginning when I entered the pulpit: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." He means: "It is not I, the Apostle Paul, who have learned anything special or who can help you in some special way, but, I, the Apostle Paul, have a message which I must deliver: "Jesus Christ, the Saviour who died on the cross, alone can help you."

You see, Luther's message was not new. His message was none other than that preached by the Apostles and by the Lord Jesus Christ Himself. Only, this message had been lost and forgotten. I could paint another picture and write underneath:

About the Author:

Pastor Niemoller's sermon first appeared in the book "God Is My Fuehrer" and is presented to our readers with the permission of the publishers.

"Preaching before Luther's time." On one side there are again men and women who kneel or stand and who seek God, and would like to know whether God is a loving, gracious and friendly God. But the cross does not stand in the centre and so there is no answer to the question as to whether God is a loving, gracious and friendly God *to them*. There is no answer to tell them: "See, there stands the cross. See, God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." In the centre of this picture, "Preaching before Luther's time," stand men, stand priests, and they preach; they address the people and tell them about a piety which would be enough to gain them a gracious God. The cross is present in this picture too, but it stands in the corner. The people cannot see the Saviour on the cross, because men—because the priests—stand in front of it and keep the people from approaching it.

These two pictures tell us what the work of the Reformation is that God did through His servant Martin Luther in the German nation: he put the cross with the Saviour back in the centre again, so that this message may again be preached: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"; so that we may again see the cross and hear the message. And because Luther did that, he has been called the "Apostle of the German People." And now each of us can see the cross with the Saviour again. That is why we always keep the 31st of October as a festival. We hear the tidings of the love of God, revealed in Jesus, the tidings of the love of God which gives us life.

The older children among you will know—and the younger ones will learn sooner or later—how difficult it is today to preach the word of God, how it is mocked at and jeered at, how Luther is praised as "a true German" but Jesus is sneered at as "such a picture of misery—a coward, to allow Himself to be treated thus."

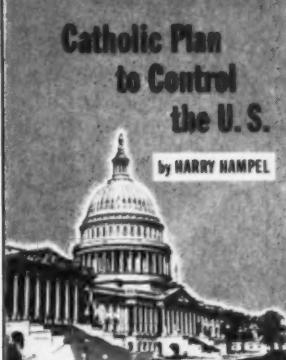
But Luther alone is nothing. Luther alone cannot help us; no more than Frederick the Great can help us; but Jesus of Nazareth on the cross is

the only one who can really help us. It is to Him that we may come with our questions and with our distress, with our pangs of conscience, with the sin and guilt which are undoubtedly present in our lives; we may come because the love of God has been revealed in Him. And that is no mere pious phrase. Dear children, dear Christians, that is no mere pious phrase. He has come, He was present on the day you were baptized: "There shall be no stranger set over thee; thou art Mine." Beneath the cross we may read the inscription which applies quite personally to us: "I have redeemed thee." Happy are we if we learn that truth; happy are we if we

learn it again and again and believe it; happy are we if we can confess with the Apostle Paul and with the German apostle Luther: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

We know then, of the One who can help us. Be unto me a strong rock and a fortress that Thou mayest help me. For Thou art my rock and my fortress. And we will think of that now, when we sing Luther's hymn: "Dost thou ask who He is? His name is Jesus Christ!" Praise and glory unto the Man on the cross, to all eternity!

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My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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ARE NON-CATHOLICS HEADED FOR HELL?

By Rev. Angelo Lo Vallo

YOU HEAR STRANGE THINGS...

PART II

Roman Catholic Speculative Theological Chicanery

Thirdly, when Roman Catholic writers aver that "invincibly ignorant non-Catholics" belong to the "soul" of the Roman Catholic Church, and thus might be saved, they are merely exercising themselves in speculative theological chicanery. They deliberately water-down the official Roman Catholic teaching which is very offensive to the ears and hearts of both non-Catholics and Roman Catholics.

For, according to Webster's Dictionary, invincible ignorance is defined as follows: "Ignorance which cannot be overcome by the individual, consequently, for which he is not to be blamed." Holding this definition Roman Catholic teachers cannot in all sincerity believe that American non-Catholics are to be classified as invincibly ignorant. Writing for Roman Catholic consumption, Brother Peter (Register 1/8/46—Roman Catholic weekly of the Diocese of Denver, Colo.) upholds our stand with these words: "Those who know the Catholic Church is the one true Church of Jesus Christ, and who sinfully remain outside it, no matter what their reason is, cannot expect to go to heaven. Man has been put on earth for one great reason—to serve God and to live in such a way as to go to heaven when he dies . . .

"A person who refuses to make use of the means God gave us for salvation is foolish indeed. He might be excused if he never had a chance to learn true religion, and if he did the best he could to please God, but

if he turns his back on facts and refuses to serve God he cannot expect to go to heaven, unless he repents before death.

"In our day it is easy to get some knowledge of the Catholic Church. On television, over the radio, through the press, and through the fact that Catholic churches can be easily found all across the nation, there is not much reason for refusing to learn something about her. She is not some queer little sect that grows up today and dies next year, but she has been in the world since the days of Christ, and the great majority of all who believe in Jesus Christ believe in her; that is, they are Catholics.

"When the Day of Judgment comes, everybody will be judged on his faith as much as on whether he had good or bad morals. He will be judged on his love of God and love of neighbor.

*"If somebody lived near Catholic churches all his life, had the chance to hear Catholic TV or radio talks, or to read Catholic books, magazines, or newspapers, and refused to give a second thought to the (Roman) Church, DO YOU THINK HE CAN STAND BEFORE GOD AT DEATH AND ARGUE THAT BECAUSE OF HIS STUPID IGNORANCE HE OUGHT NOT TO BE PUNISHED?"*⁸

We are right then in deducing that the Roman Church *does* officially teach that all American non-Catholics

⁸The Register—Roman Catholic weekly of the Diocese of Denver, Colorado. Jan. 8, 1956.



must be regarded as *vincibly* ignorant. And since she regards them as *vincibly* ignorant the Roman Church must actually teach that all non-Catholics belong neither to her "soul" nor to her "body." This being true, as they allege, non-Catholics can never be saved and thus are headed for the fires of hell.

Pius IX Contradicted by Scripture

In addition, the assertion of Pius IX made in his Allocution of 1854 that "those who suffer ignorance of the true religion, if this be invincible, are not for this reason guilty in the eye of the Lord" is contrary to the Biblical teaching of God in which it is correctly understood that the "true religion" is only that which has as its foundation the authority of Jesus Christ as revealed in the New Testament.

While on Mar's Hill, St. Paul addressed those imbued with Athenian philosophy: (Acts 17: 30, 31 Confraternity Edition 1941) "The times of this ignorance God has, it is true, overlooked but now he calls upon all men everywhere to repent; inasmuch as he has fixed a day on which he will judge the world with justice by a Man whom he has appointed, and whom he has guaranteed to all by raising him from the dead." And again to the Thessalonian, St. Paul said (II Thess. 1:7-9): "Indeed it is just on the part of God to repay with affliction those who afflict you, and to give you who are afflicted rest with us at the revelation of the Lord Jesus, who will come from heaven with the angels of his power, in flaming fire, to inflict punishment on those

who do not know God, and who do not obey the gospel of our Lord Jesus Christ." (N.B.I.)

In these scriptural texts, the Apostle Paul bluntly tells us that ignorance is no excuse in the eyes of God, and that those "who do not know God and who do not obey the gospel of our Lord Jesus Christ . . . shall be punished with eternal ruin, away from the face of the Lord and the glory of his power." So, those who are strangers to God, who live in spiritual darkness, that is, those who are *invincibly ignorant* of God and the true religion, have no fellowship with Him, can make no claim to His promises, especially that of obtaining eternal salvation. They are lost souls.

Unreal Hypothesis

Finally, to say that a person can belong to the Roman Church by "implicit desire" is to deal with a hypothetical case that has no foundation in reality. The mere fact that an individual has such an "implicit desire" implies at least a certain modicum of doubt. And as long as he remains permanently in this state of doubt, he can be a reliable member neither of the Roman Catholic Church nor of a non-Catholic denomination. For such an unstable person, salvation, in or out of the Roman Catholic Church is not only improbable but also highly impossible, and thus, he will most certainly be sent to the fires of hell.

Moreover, hypothetical cases of this type might be good subject-matter to be studied by Roman Catholic seminarians and to be discussed by Roman Catholic theologians, but they do not exist in actual fact. Rev. Thomas L. Kinkead fully substantiates our position thusly: "Anyone who knows the Catholic religion to be the true religion and will not embrace it cannot enter heaven. If one not a Catholic doubts whether the church to which he belongs is the true Church, he must settle his doubts, seek the true church and enter it; for if he continues to live in doubt, he becomes like the one who knows the true Church and is deterred by worldly considerations from entering it.

"In like manner one who, doubting, fears to examine the religion he professes lest he should discover its falsity and be convinced of the truth

of the Catholic faith, cannot be saved . . .

"If, then, we found a Protestant who never committed a mortal sin after baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved; because, being baptized, he is a member of the Church, and being free from mortal sin he is a friend of God and could not in justice be condemned to hell. Such a person belongs to what we call the soul of the Church. He would belong to the body of the Church—that is, he would attend Mass and receive the sacraments—if he knew the Catholic Church to be the only true Church.

"I am giving you an example, however, that is *rarely found except in the case of infants* or very small children baptized in Protestant sects . . . *Indeed, all persons who are baptized are children of the Church; but those among them who deny its teaching, reject its sacraments, and refuse to submit to its lawful masters, are rebellious children known as heretics.*

"I said I gave you an example that can scarcely be found, namely, of a person not a Catholic, who really never doubted the truth of his religion, and who, moreover, never committed during his whole life a single mortal sin. *There are so few such persons that we can practically say for all those who are not members of the body of the Catholic Church, believing its doctrines, receiving its sacraments, and being governed by its visible head, our Holy Father, the Pope, salvation is an extremely difficult matter.*"⁹

The One and Only Right Roman Catholic Stand

What must we deduce from the foregoing statements on this question? Simply this: All the seeming exceptions have no validity in reality; they do not square with Roman Catholic official *de fide* teaching. Thus, the *de fide* doctrine: "Outside of the Church there is no salvation," must be interpreted strictly and literally as the only true and valid orthodox teaching of

⁹P. 131-133, *An Explanation of the Baltimore Catechism*. Rev. Thomas L. Kinkead. Imprimatur: Michael Augustine, Archbishop of New York. Published by Denziger Bros. 1921.

the Roman Catholic Church. And so, American non-Catholics are correct when they state that the Roman Catholic Church teaches that all non-Catholics whether in good faith or in bad faith, whether *vincibly* or *invincibly ignorant*, whether they have an explicit or implicit desire for the true Church, to be saved, must necessarily belong to the Roman Catholic Church *fully and explicitly*. By holding to the contrary, Roman Catholic apologists are deliberate deceivers and dishonest propagandists.

Official Documents

This true orthodox teaching of the Roman Church may be obtained from the infallible pronouncements of different Popes and from the various official Roman Catholic dogmatic sources. We shall first begin with the infallible statements of the different Roman Catholic Popes; and, afterwards, we shall quote various official Roman Catholic dogmatic sources.

Papal De Fide Pronouncements

Pope Innocent III defined *de fide*: "We believe in our heart and we confess with our mouth that there is one church not of heretics, but the holy Roman, Catholic, and apostolic church, outside of which we believe no one is saved."¹⁰

Again:

"The universal church of the faithful is indeed one, outside of which no one can be saved at all . . ."¹¹

Pope Boniface VIII declared *de fide*:

"We are compelled to believe and to hold on urgent faith—and we firmly believe and we simply confess this—that there is one holy Church catholic and very apostolic, outside of which there is neither salvation nor remission of sins."¹²

Again:

"Therefore, we declare, say, define, and pronounce that it is of absolute necessity to salvation for every human creature to be subject to the Roman Pontiff."¹³

Pope Clement VI, by way of interrogation, taught *de fide*:

¹⁰P. 196, sec. 423. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹¹P. 200, sec. 430. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹²P. 218, sec. 468. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹³P. 220, sec. 469. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

"Secondly, we ask if you and the Armenians obedient to you believe that no living man will be able to be finally saved outside of the faith of the Church herself and obedience to the Roman Pontiffs?"¹⁴

Pope Eugene IV explicitly said de fide:

"The Roman Catholic Church firmly believes, professes and preaches that no one not living within the catholic church, not only pagans, but neither Jews nor heretics nor schismatics, are able to become partakers of eternal life; but will be sent to the eternal fire 'which is prepared for the devil and his angels' (Matt. 25: 41), unless before the end of their life they will have joined her membership; and that it means so much to the unity of the ecclesiastical body, that by remaining within her fold alone the ecclesiastical sacraments will help them towards salvation, and fasts, alms, and other duties of piety and exercises of Christian discipline will produce for them eternal rewards. And no one, how great soever he will have performed acts of charity, even if he will have poured out his blood for the name of Christ, is able to be saved, unless he will have remained within the body and unity of the Catholic church."¹⁵

Pope Benedict XIV decreed de fide, these words to be recited in the profession of faith:

"Above all, I solemnly promise and swear true obedience to the Roman Pontiff, the successor of the blessed Peter the prince of the Apostles and the vicar of Jesus Christ. I (then name) also solemnly promise, vow and swear that this is the faith of the catholic church, outside of which no one can be saved . . ."¹⁶

Pope Leo XII stated de fide:

"Everyone separated from the Catholic Church, no matter how unblameable his life may be in other respects, because of this sole offence that he is sundered from the unity of Christ, has no part in eternal life; God's wrath hangs over him."¹⁷

Pope Leo XIII spoke thusly:

"The Church of Christ, therefore,

¹⁴P. 236, sec. 570d. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹⁵P. 265, sec. 714. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹⁶Pp. 404-405. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹⁷Brief of Leo XII of 1826.

is one and the same forever; those who leave it depart from the will and command of Christ the Lord—leaving the path of salvation they enter on that of perdition."¹⁸

Roman Catholic Dogmatic Sources

1. "Outside of the Roman Catholic Church no one can be saved because Jesus never gave nor will give any other Church for the salvation of men. Those, therefore, who do not care to seek their salvation in the Roman Catholic Church can never have the least hope to be saved."¹⁹

2. "14. Why is it necessary to belong to the church to be saved? Because salvation outside of the church is just as impossible as salvation without Christ.

"Who do not belong to the Church?

"Infidels, heretics (American Protestants), schismatics, excommunicates, and apostates do not belong to the Church."²⁰

3. "If we do not wholeheartedly and faithfully accept the (Roman) Catholic faith, we cannot be saved."²¹

4. A convert to Romanism is obligated to swear before a Catholic priest and two Roman Catholic witnesses to the following words found in the form prescribed by the Sacred Congregation of the Holy Office, the 20th of July 1859: "I (their name) having before me the holy Gospels, which I touch with my hand, and knowing that no one can be saved without faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching . . ."²²

¹⁸P. 549, sec. 1955. Denziger. Enchiridion Symbolorum, op. cit. ut supra.

¹⁹P. 116, *Catechism of Catholic Doctrine*. Imprimatur: James Cardinal Gibbons. Denziger Bros., N. Y. 1902.

²⁰Course of Religious Instruction, Institute of Brothers of Christian Schools, *Manual of Christian Doctrine*, p. 117, Authorized English version. Revised in accordance with the Code of 1918. 48th Edition, McVey, Philadelphia, 1926. Imprimatur: D. J. Dougherty, Archbishop of Philadelphia, 1918.

²¹*Catechism of Christian Teaching* by Rev. Father Vitalis O.C., Imprimatur by Bishop of Lahore, p. 95.

²²*The Priest's New Ritual*, published by John Murphy Co., Imprimatur James Cardinal Gibbons, Abp. Balt., April 11, 1901, p. 48.

Even though the above-cited quotations sufficiently prove that the dictum: "Outside of the Church, there is no salvation" is the official orthodox dogma of the Roman Catholic Church; still, it is unpalatable not only to American non-Catholics but also to Roman Catholics. A case in point is Professor James M. O'Neill, who wrote a book, unauthorized and unapproved by his own Roman Catholic authorities, entitled: "Catholicism and American Freedom," published by Harpers and Brothers, N. Y. 1952. In a certain portion of his book, Mr. O'Neill tries to ridicule out of existence the above official Roman Catholic orthodox dogma on salvation by labeling it as "ancient nonsense." But Monsignor Joseph Clifford Fenton, editor of the "American Ecclesiastical Review," frankly rebuked Mr. O'Neill with these concise but stern words:

"By all means the weakest part of Professor O'Neill's book, however, is the brief section devoted to the Church's necessity for salvation (pp. 201-03). He speaks of the Catholic doctrines concerning salvation 'outside the Church' (p. 202). Any Catholic should know, especially after the sharp and timely teaching on this subject brought out in the present Holy Father's encyclical 'Humani generis,' that there are not and there cannot be any Catholic teachings whatsoever, about salvation 'outside the Church.' There is no salvation outside the Catholic Church, the Mystical Body of Jesus Christ.

"At the end of this section Professor O'Neill mentions the fact that Blanshard has stated that the Catholic teaching on this point shows 'narrowness of outlook' and that Blanshard adds that 'the doctrine is still official that: outside of the Church there is no salvation' (p. 203). Professor O'Neill's commentary on Blanshard's observation: 'For Mr. Blanshard to repeat this *ancient nonsense is inexcusable*.' From the context it is difficult to see how the teaching that there is no salvation outside the Catholic Church could fail to be included in what Professor O'Neill designates as "this ancient nonsense."

"The teaching that there is no salvation outside of the Catholic Church is a divinely revealed dogma. It is a truth which we are obliged to believe

with divine and Catholic faith as a part of the divinely revealed message which has come to us through Our Lord Himself. Furthermore, less than two years ago, *the Holy Father himself listed a watering down of this teaching among the theological errors in the 'Humani generis.'* If the reduction of the teaching on the church's necessity for salvation 'to an empty formula' was judged worthy of reproof, what are we to think of a treatment of the subject which characterizes the formula itself as 'ancient nonsense'?

In this same brief section there is a passage from Archbishop John Carroll's famous reply to the apostate Wharton, a passage that purported to explain who the members of the Catholic Church really are. The teaching conveyed in that passage is quite completely at variance with the doctrine brought out on the same subject in the present Holy Father's encyclical "Mystici Corporis." It is definitely not a teaching which Catholics are now free to accept. The work from which this passage was taken, incidentally, was written by Carroll in 1784, before he received his appointment as Prefect Apostolic. It was written, as the author himself insisted, when he had no chance to consult any adequate library. The section on the Church's necessity for salvation is, as a whole, quite imperfect. It was no service either to the memory of Archbishop Carroll or to the spiritual wellbeing of the American Catholic people, to present conclusions from this particular portion of his work as acceptable Catholic theology today." (Monsignor Joseph Clifford Fenton. THE AMERICAN ECCLESIASTICAL REVIEW. June 1952)²³

Protestant Evangelicals are not disturbed in the least by the harsh Roman Catholic maxim: "Outside of the Roman Church there is no salvation." For they firmly believe that there is salvation outside of the Roman Catholic Church but not outside the living Personality of Jesus Christ. The Bible itself strongly upholds them in their belief. For instance:

Acts 4:12 "Neither is there salvation in any other. For there is no

²³The American Ecclesiastical Review. June, 1952. Article by Monsignor Joseph Clifford Fenton.

other name under heaven given to men by which we must be saved."

Galatians 2:5, 16 "We are Jews by birth, and not sinners from among the Gentiles. But we know that man is not justified by the works of the Law, but by the faith of Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law; because by the works of the Law no man will be justified."

1 Timothy 2:5 "For there is one God, and one Mediator between God and men, himself man, Christ Jesus."

John 10:9 "I am the door. If anyone enter by me he shall be safe, and shall go in and out, and shall find pastures."

John 11:25, 26 "Jesus said to her, 'I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die'."

John 12:46 "I have come a light into the world, that whoever believes in me may not remain in darkness."

John 14:6 "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father but by me'."

John 1:12 "But to as many as received him he gave the power of becoming sons of God; to those who believe in his name'."

John 3:15-18, 36 "That those who believe in him may not perish but have life everlasting. For God so loved the world that he gave his only begotten Son, that those who believe in him may not perish, but may have life everlasting. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him." "He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him."

John 6:37, 44 "All that the Father gives to me shall come to me, and him who comes to me I will not cast out." "No one can come to me unless the Father who sent me draw him, and I will raise him up on the

N.B. By the term "non-Catholic" the Roman Catholic Church refers to Heretics, schismatics, excommunicated notandi, infidels, pagans, etc.

N.B.I. All Biblical references are taken from the Roman Catholic Confraternity Edition of the Bible.

last day."

Ephesians 2:8 "For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God;"

Protestant Evangelicals are convinced that it is of the utmost necessity in the point of salvation to be in Christ. To be in Christ is to be in His body, for the Church is Christ's body. Now St. Paul in his first letter to the Corinthians said: (I Cor. 12:27) "Now you are the body of Christ, member for member." He also wrote in his epistle to the Galatians: (Gal. 3:27) "For you are all the children of God through faith in Christ Jesus. For all you who have been baptized into Christ have put on Christ." Again he stated: (I Cor. 12:13) "For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of the one Spirit." Now to be baptized into Christ is the same as being baptized into His body, for there is only one baptism: (Eph. 4:5) "One Lord, one faith, one baptism." To be in Christ's body is tantamount to being in His church, because (Col. 1:18) "He is the head of the body, the Church."

Thus, with a loud and unambiguous "Yes," Protestant Evangelicals unwaveringly believe that salvation can be had outside the Roman Catholic church, for the Scriptures clearly point up the fact that salvation is in Christ's Body alone, which is His invisible divine-blood-bought Church about which He once said: (Matt. 16:18) "Upon this rock I will build My church; and the gates of hell shall not prevail against it."

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Catholic Bishop Fears Losses

Bishop John J. Wright of Pittsburgh declared in an address at the 18th biennial Catholic Laymen's Retreat Conference that Catholics ought to have "profound supernatural optimism" in the face of "the inevitable crisis in store for the Church and human society."

"Tough testing" of the fortitude and optimism of Catholics was predicted by the Bishop. He speculated that the number of Catholics could be sharply reduced under the impact of modern challenges to the Church.

"Such a reduction in our statistics," Bishop Wright pointed out, "by the loss of the half-hearted, particularly when accompanied by growth in fervor and understanding among those who remain faithful, in no way contradicts Christian optimism."

"The Church must expect the same fate as Christ Himself. Defections from her ranks in the face of the 'hard sayings' of the Catholic creed and the hard requirements of the Catholic moral code should neither scandalize nor surprise."

"Some quit Christ," he continued, "because His dogmas are more than mere intellect can grasp, and others quit Him because they found His disciplines more heroic than mere nature could support."

"Accordingly the ranks of the faithful may be diminished in a generation when some people threaten to 'quit the Church' even when their children flunk exams in Catholic schools or when their prospects for political or social advancement seem impeded by the heroic demands of a Christ who is not the least bit 'gentle' when it comes to the integrity of His teachings and the sovereign demands of conscience." (NCWC)

Liturgical Changes Contemplated at Munich Congress

Liturgical innovations introduced at the International Eucharistic Congress held recently in Munich, Germany, may set precedents for future congresses.

Besides the *agapes* (feasts of brotherly love) held on the second official day of the congress and the washing of the feet at evening Mass, there was an adaptation of the "Kiss of Peace," which is an integral part of the Mass.

Because the usual "kiss" could not be conveyed in any practical manner to a congregation as large as those at all the congress Masses, those present were urged to stretch out both arms to establish a link of brotherly charity from man to man, woman to woman, and child to child.

The appeal made by the Mass commentator over loudspeakers received an immediate response from the many thousands gathered around the altar, who thus formed a chain of charity among themselves.

At the Offertory of a Pontifical Mass offered by Cardinal Joseph Frings of Cologne for 100,000 women, many of them members of religious communities, small baskets filled with small breads baked from flour contributed by Catholic women of the United States were carried to the altars by a group of young Bavarian women in national dresses. After the Consecration, Card. Frings blessed these breads and they then were returned for distribution to the congregation. (NCWC)

More About Relics

ROME—St. Helena, mother of Emperor Constantine, built the Church of the Holy Cross to house the relics of the Passion that she brought back from Jerusalem. Most important of them is a large fragment of the True Cross. Preserved in the church is another cross, said to be that of the Good Thief.

Other relics recovered by St. Helena included two thorns from the crown, a nail, and a large portion of the inscription, in three languages, that Pilate ordered placed over the Cross. Scholarly study and history well documented since the fourth century indicate that the fragment of the Cross is genuine.

Some scholars are skeptical of the authenticity of the more than thirty supposedly genuine nails to be found throughout the world. But the special history of the Church of the Holy Cross and its close association with St. Helena argue in favor of the genuineness of its memorial of Christ's Passion.

St. Helena recovered the 2 white marble steps that led to the praetorium of Pilate and up which Christ walked. Called the *Scala Sancta*, they are housed in their own shrine near St. John Lateran's Basilica. The wood has been worn smooth by countless thousands of pilgrims who have ascended them on their knees. (NCWC)

Increase in U. S. Roman Catholic Church

The Official Catholic Directory which was published in May of the current year gives the following statistics. The total number of Catholics in the United States amounts to 40,871,302, an increase of 1,365,827 over 1959. There are 227 members in the hierarchy: to wit, 5 Cardinals, 32 Archbishops and 190 bishops. There are 53,769 priests: 32,569 are diocesan under the immediate jurisdiction of their respective bishops; and 21,227 religious priests who are members of various religious orders and congregations. Brothers (that is, teaching brothers, brothers in hospitals and lay brothers, attached to orders and congregations) number

10,473. Nuns and sisters, numbering 168,527, top the record.

Rome Finally Changes Its Attitude

For centuries the Romanist ritual of Baptism contained offensive phrases for converts from Judaism, Mohammedanism and other faiths. If a person had been a convert from paganism, the priest would command him to "hold in horror idols, reject images." A convert from Judaism was told to "hold in horror Hebrew perfidy" and to abandon "Hebrew superstition." A former Moslem would be exhorted to "hold in horror Mohammedan perfidy" and reject "the wicked sect of infidelity." If a convert from any Christian denomination was to be baptized, he was commanded to "hold in horror the heretic wickedness" and to reject his former belief as a "sect of impious ones." Recently, Pope John XXIII issued a decree abolishing these various phrases.

Litany of Precious Blood Added to Devotions

In a new apostolic letter, Pope John XXIII urges that devotion to the Most Precious Blood be linked to the devotions in honor of the Holy Name of Jesus and the Sacred Heart. The letter is entitled "Inde a Primis" from its opening words. The litany contains a whole string of invocations relative to the Heart of Jesus. Evangelical Christians honor and respect the person of Jesus, their Saviour, but do not adore the physical heart of Jesus, nor make images for worship.

German Catholic Priests Expelled from Poland

After World War II, when former German lands were annexed to Poland, that latter, a Catholic country, expelled 3,740 German Catholic priests. Their whereabouts today is as follows: 2,629 are in West Germany, 585 in East Germany, 357 in Austria and 169 in other parts of the world. Where is the brotherly love preached so frequently in Romanist churches?

Court in N. Y. Again Rules School Buses Legal

Free bus transportation by the Hempstead, N. Y., School District 3 for pupils going to parochial schools within 35 miles of their homes was ruled constitutional by a State Supreme Court justice here.

Judge Roscoe V. Ellsworth said that according to state law, local school districts may transport public or private school students for whatever distance approved by voters.

The judge upheld the State Education Department which had dismissed a protest by Jonas Silver of North Merrick, N. Y., who contended that bus service for parochial students in Hempstead was unconstitutional.

Such action, Mr. Silver said, permitted the state "to take by taxation private property . . . and bestow it upon others to be used for their own private purposes."

In his ruling Judge Ellsworth noted that voters in District 3 had authorized the use of bus service for all pupils within 35 miles of their school and that this did not violate the constitution or state educational laws.

Following the decision, Mr. Silver was undecided whether to appeal to the Supreme Court's Appellate Division. (RNS)

Index of Forbidden Books Due for Change

According to the Rev. Harold C. Gardiner, S.J. (Jesuit), the *Church Index of Forbidden Books* is "inoperable" and should be changed. Purpose of the Index is becoming "more and more remote" because of the great number of books being published, the literary editor of "America" said.

"Nobody can read all the books that are being published, and by the time Church officials get around to placing new books on the Index they already have been widely read and the harm done," he said.

Rev. Gardiner speculated that the forthcoming ecumenical council might make changes in the Index. One possible change, he said, would be to drop about half of the 5,000 titles now on the Index. Another would be to make permission more easily obtainable to read books on the list "perhaps through the parish priest or confessor." (Catholic News, June 25, 1960)

Princeton Students Oppose Catholic President

A poll showed that 21 per cent of Princeton University students would not vote for a Catholic President. It also showed that 74 per cent would vote for a Catholic.

Of the 1,075 undergraduates answering the poll 228 said they would not vote for a Catholic. Eight hundred, or 75 per cent, said they would vote for a Catholic if nominated by their party. Forty-seven, or four per cent, were undecided.

A similar poll among 76 faculty members showed that 67 would vote for a Catholic. Five said they were undecided and four said "no."

Diocese of Rome to Have Three New Bishops

An official of the Rome Vicariate indicated that three Auxiliary Bishops for the Rome diocese are expected to be named soon to implement administrative reforms introduced by the Roman Diocesan Synod. It was proposed, during the preparations for the Synod, that division of the diocese into administrative zones, each with a branch curia or headquarters, would give Catholics easier access to diocesan offices. (The Register, July 10, 1960)

Papal Flag Flies on British Destroyer

A British destroyer flew the papal flag when it carried an American Cardinal to Malta for ceremonies

marking the 19th centenary of St. Paul's arrival on that island.

On July 20th *H.M.S. Surprise* took His Eminence Aloisius Cardinal Muench of the Vatican headquarters staff from Naples to the British Mediterranean island colony. The Cardinal, former Bishop of Fargo, N.D., and Apostolic Nuncio to Germany, served as Apostolic Legate to the centenary celebrations. (*Catholic News*, July 7, 1960)

Farm Problems a Challenge to The Roman Church

In Little Rock, Ark., a Bishop experienced in dealing with farm problems said that the present challenge to the Church in rural areas is the urbanization and secularization of farm communities.

Bishop Leo A. Parsley of Fort Worth-South Bend, Ind., episcopal moderator of the National Catholic Rural Life Conference, cited the absorption of the family farm by large mechanized agricultural operations. Speaking during the banquet of the 105th annual convention of the Catholic Central Union of America, he stated that "there is a sense in which it is . . . true today that the Church cannot save souls without doing something to save the society in which they live."

Referring to the menace he sees in large mechanized agricultural operations, Bishop Parsley said that "it is not merely that farming has been modernized and mechanized; it is also that the farming community has been urbanized and secularized. Therein lies its present challenge to the transforming power of religion." (NC)

Catholic Doctors Meet At World Congress

Three U.S. psychiatrists presented papers that demonstrated the marked progress of science within the framework of the Church at the ninth International Congress of the Federation of Catholic Physicians.

Nearly 400 Catholic doctors from various parts of the world met in Munich, Germany, on the eve of the International Eucharistic Congress to consider their profession of faith and science. (*The Register*, August 14, 1960)

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"The world is waiting yet to see what God can do through a consecrated soul. Not the world alone, but God Himself is waiting for one, who will be more fully devoted to Him than any who have ever lived; who will be willing to be nothing that Christ may be all; who will grasp God's own purposes; and taking His humility and His faith, His love and His power, will, without hindering, continue to let God do exploits.

"There is no limit to what God can do with a man, providing he does not touch the glory."

"How sweet to know that I am Thine,
All Thine!
How sweet to know that Thou art mine,
Yes, mine!
Not tremblingly I go, afraid
Not fearful, hesitant, dismayed,
But firmly on my refuge stayed, I go.
I go.

"How sweet to give this life to Thee,
To Thee,
Remembering One Who died for me,
Yes, me!
I know the Rock whereon I stand,
I know a strong, unfailing Hand,
I know a Heart that my life planned,
I know!"

America's Greatest Resource

by Arthur B. Langlie

(Former Governor of the State of Washington)

Public officials very often talk about our great natural resources of forest and soil and water and minerals and sunshine, but all too often we overlook the most important resources of all—the people of this wonderful country.

It is amazing what God can do with us if we want to surrender our talents to Him and to go to work. As a public official for many years, I can say to you honestly and sincerely that our form of government is very much dependent upon its success today and in the future, entirely on the basis of how Christian we as a nation maintain ourselves. Our future is not at all bright if we do not strengthen the spiritual foundations of our people.

Right now we are enjoying the greatest prosperity that America has ever had in peacetime, and the big question before all of us today is, "Can we live with the prosperity that we have created?" All too often this prosperity sidetracks us into so many things that use up our time, that keep us busy and partially entertained, but fail to give us any true satisfaction in life.

America is being challenged to give a leadership to the entire world, a leadership that is thrust upon us and that we must accept. And yet there is serious doubt if we, the people of America, are prepared to assume this great responsibility. The people of America must discover in themselves the great spiritual resources of our Founding Fathers so that we express from the very heart of America the strength that only God can give to each and every one of us.

You know, God doesn't work through us as a mass of people. He

works through us as individuals. We have to open the door in order to let Him do that work. And it isn't enough that a few let Him in. Millions upon millions in this country must find the way and must love God as He loved us, until our lives are completely changed from the narrow, selfish, shortsighted way in which we act as political, social and religious leaders. The leadership that this world is crying for can only be given by men and women who know the transforming power of God in their personal lives.

Our Bible tells us that love is the greatest thing in the world, and indeed it is. People who have really found God and who love Him earnestly must have impressed you with the joy that comes from their lives and service.

I'm sure all of us have experienced at one time or another the great exhilaration of true love. It has been about four years since my son fell madly in love with a young lady that our family had known ever since she was a little baby, and of course we were very happy about it. But he was in the service, in the Coast Guard, stuck in a ship way up in the North Atlantic. She had a birthday, he was just an ordinary seaman, and had no way of communicating to her birthday. And yet because he loved her so much he figured out a way to get up into the communication department of the ship. He figured out that the Northeast Airlines flew over that arc and that sometimes they communicated with the pilot. He succeeded in making contact with the pilot heading toward the state of Washington, and passed the message to him—and sure enough, the

"Happy Birthday" greeting got on its way on time.

You know, it's marvelous what love can do, and Divine love is that which changes the lives of people, that makes people all over this country of ours thrill at the possibility of our changing America so that it becomes something dynamic and forceful in world councils. When we realize what problems are generated because people hate instead of love, then the opportunity of America today comes clearly into focus. Our whole duty is to love God with all our hearts and minds and to love our neighbors as ourselves.

This nation above all else, needs to find its spiritual strength again if it is not to be blinded by the material well-being that has wrecked nations in the past. Greece and Rome went the way of material well-being, and we too drift in the same direction.

Sometimes foreigners come to our land, and when they go home they write things about us, and many of these things are not very complimentary. But one man came to our land from a small country named Lebanon. He was a Christian scholar. He looked at us with discerning eyes and then he talked about us. His speech was very revealing to me and helped open my eyes to the great possibilities of our wonderful land. Could I read for you just a few excerpts from his speech? Maybe it will make it possible for you to see as I see the great future of America. This is what he said:

"He who penetrates the depths must sooner or later discover that the most impressive thing in America is her Christianity. The good in this country would never have come into being without the power and blessing of Jesus Christ. Despite every external appearance of materialism and secularism, America is a profoundly religious land. Whoever tries to portray American life without taking full account of the love and suffering and salvation of Christ is producing a sadly distorted picture."

"I know how embarrassing this matter is to politicians, bureaucrats, businessmen, and cynics, but whatever these honored men think, the truth is that the soul of America is at its best and highest Christian."

"When the tears and joy of Christ

come to perfect fruition in this land, then America will utter her word. When a people or a culture becomes conscious that it bears the message, it must sooner or later begin to articulate it. For no man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

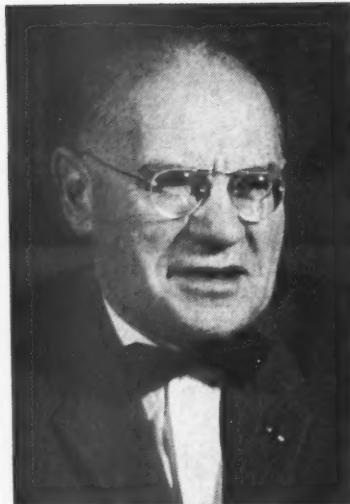
"When I think of what your churches and universities can do by way of mediating love and forgiveness, imparting self-restraint, training the mind, revealing the truth; when I observe what your industries can accomplish by way of transforming this whole material universe into an instrument which will lighten the burden of man; when I ponder what your God-fearing homes and small communities can create by way of character and solidity and stability and humor; and when I reflect on the great media of the newspaper and the cinema, the radio and the television, and how they can immensely help in the articulation of the American word; when I humbly and concretely think on these things and when I further meditate that there is nothing that can prevent all these agencies from dedicating themselves to truth and love and being—then perhaps a much better day is at hand."

Friends, he has pointed to the great productive capacity of America, the strength we have in communications, in science, and in medicine, and yet all of these things, if operated on a narrow and selfish basis, can lead to our own destruction. Only through the love of God, the inspiration that we can draw from Him, may we find the real answers to our problems and know how to really love and serve one another.

There is no defeat, there is no frustration, there is no adversity, nay, not even death itself, that will not yield to the love of Jesus Christ and to the faith that God can make our country a wonderful land of opportunity and service to all people.

LIVING BY FAITH:

"We boast," said the inimitable Dan Crawford, "of being so practical a people that we want a surer thing than faith, but did not Paul say that the promise is by FAITH that it might be SURE?" (Romans 4:16).



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MY EYES WERE OPENED

By Dr. Jaime Santamaria

*Chairman of the CBMC
of Havana, Cuba*

I was born in the city of Burgos, capital of Old Castile, Spain, which has a population of 40,000, with 70 Catholic churches, (more than one church per suburb) a great Cathedral built in pure Gothic art more than 700 years ago, and more than half of its population Catholic priests and soldiers.

My family was composed of intellectual members with many books and little money, traditionally belonging to the Roman Catholic Church. Therefore, I was baptized when I was 30 days old and received my first communion at 10 years of age. Later on I learned Sacred History and the Life of Jesus Christ, but never read the Bible although it was among the luxurious books of our library. I continued learning until I

mercy of God, I was then set free.

Naturally I tried to leave Spain and finally succeeded in 1941 when I left for Peru. Again, thanks to the mercy of God, I stayed in Cuba for irrelevant reasons. After a few months of economical difficulties and the natural re-adjustment, I met a young Christian girl to whom I became engaged and later married. When we were going to get married, the classical Spanish Catholic intransigency aroused me and I demanded the marriage should take place in a Catholic church. At this stage my bride lost her patience for she was educated in a Christian Baptist home and therefore knew well the gospel. Before a decision was taken with reference to the wedding, she asked me this question.

"Should you die now, where would you go?"

I must confess the question confused me, and I answered: "Well, I cannot go to Heaven because I am not good." Then she asked: "Where would you go then?"

Again I answered: "Neither to hell because I am not that bad, and do not wish to be condemned for eternity."

finished Medical School. All this time, however, I was educated with hate against Jews and Protestants, of which many stories were told to me that filled me with great fear.

In 1936 during the Spanish Civil War I was in jail for two years and 12 days, practically condemned to death, until, thanks to the steps taken by a judge who had been a schoolmate of mine, and thanks to the

Again the same question: "Well, where would you go?"

I answered: "Then to purgatory."

She was surprised and answered: "You believe in the Bible, don't you?" Then she said, "the word purgatory does not appear in the Bible." Such an affirmation made me get a Bible at whatever cost. At that time the Book Festival was taking place at the Central Park in Havana. I

went to the Catholic department, asked for a Bible and they told me: "It will cost you \$30.00 and you will have to wait two to three months for it. You must also have ecclesiastical permission to read it." This disturbed me because I did not have \$30.00 nor could I wait two months. Neither did I think it was necessary to ask permission of anybody to read God's word. Therefore, following my bride's suggestion, I went to the American Bible Society where they tried to give it to me free, but this I would not accept, so I bought one for sixty cents.

I went home after saying good-bye to my fiancee and spent all night without sleep, trying to find the word purgatory. I did not succeed.

The next day my fiancee told me not to keep looking for the word purgatory because I was not going to find it. Instead we read together Verses 39 and 43 of Luke chapter 23 where Jesus Christ was crucified with two thieves. The repentant malefactor pled with Jesus to remember him when He entered His kingdom, to which Jesus answered: "I tell you surely that today you will be with me in paradise."

"You may be as bad as that malefactor. However, Jesus did not send him to purgatory, but on the contrary He told him that same day he would be with Him," said my fiancee.

My eyes were opened and I decided to study the Bible reading it each day and fervently praying that God by His Holy Spirit would help me to understand. I soon learned the simple plan of salvation by grace. I accepted Christ as my personal Saviour and in the full assurance of faith understood that Jesus Christ died on the Cross of Calvary as the only means for my redemption from sin...

With joy unspeakable in my heart we were married and united in our worship of the Lord Jesus Christ. Together we serve Him as members of El Calvario Baptist Church in the city of Havana, and it has been my privilege to bear witness to the mercy of our Heavenly Father as Chairman of the Christian Business Men's Committee of Cuba.

Heirs of God AWAKE!

A forthright reply to the Roman Catholic editor who declared, "The collapse of dogmatic Protestantism is our opportunity."

by Dr. J. B. Rowell

SHALL PROTESTANTISM DISAPPEAR?

While Protestants sleep, the Roman church reports: "(The *Official Catholic Directory* for 1960) 146,212 converts to the Church in 1959. . . . In 1929, the total of converts in the nation was 36,376, what looked like a big figure then. The 1959 number was four to five times that of 1929." It must be remembered that Rome's reports of numerical increase are for ostentatious display and psychological impression. Often they can be regarded with a serious question mark, and not as factual.

However, the writer of the above report continues: "Often have I wished that I could be alive when the great sweep into the Church occurs in the United States. I have always felt that there will be a tidal wave of conversions, and that Protestantism will disappear into history, or be left as only a small body" ("The Register," Denver, Col., June 19, 1960).

It was Rev. Walter Elliot, a "Paulist Father," who said, "The collapse of dogmatic Protestantism is our opportunity." This should challenge faithful followers of Christ everywhere, to arise from dull indifference, and meet the present crisis as men of God determined that the priceless heritage of the Great Reformation shall not be stolen from us.

ROME'S BLUEPRINT FOR THE FUTURE

Protestants must count the cost. Indifference and sloth can become too costly, even though the price will have to be paid by our children. The

Roman Church hides her true character in England, Canada, or America; whereas, in Spain and other countries dominated by that church, her true nature is spelled out in intolerance and cruelties towards those of other faiths. Witness Rome's bitter persecutions of Protestant missionaries in Colombia during the past few years.

For seventy years, the slogan of the Roman Catholic Church has been, "Make America Catholic;" but now, as their aggressiveness gathers impact, the slogan has become, "We Can Make U. S. A. Catholic." ("The Register," June 19, 1960).

THE SIMILITUDE OF AN ANGEL

In Protestant countries, Romanism is really in disguise. The Church of Rome even pretends to be tolerant, and, at times, professes to hold out a fraternal hand to those of differing views. Many are deceived by this semblance of charity, but let us hear the pronouncement of the celebrated historian, James Anthony Froude, M.A. (Late Fellow of Exeter College):

"Where it has been in power, the Church of Rome has shown its real colours . . . In Protestant countries where it is in opposition, it wears the similitude of an angel. It is energetic and devoted; it avoids scandal; it appeals to toleration, and, therefore, pretends to be itself tolerant. Elsewhere it has killed the very spirit of religion, and those who break from it believe nothing." (*Short Studies on Great Subjects*, p. 143).

ROMISH PRESS QUOTES KENNEDY'S HERESY

Rome will compromise her own teachings to gain a point. Now that the question is before the world as to who shall be the next President of America, Rome allows contrary principles to be stated without combatting them. She is just biding her time, waiting for her long-paid plot to conquer America to materialize.

Heresy is deciding for oneself what one shall believe and practice instead of accepting that taught by the Roman Church (see the *New*

Catholic Dictionary). This is just what Senator Kennedy has done without being rebuked by his church.

Reporting Sen. John F. Kennedy (Mass.) in his interview with the American Society of Newspaper Editors, the National Edition of "The Register" states, "Senator Kennedy declared that the only legitimate query to ask a candidate about his religion is: 'Would you, as President of the U. S., be representative in any way to ecclesiastical pressures or obligations of any kind that might in any fashion influence or interfere with you in the conduct of your national office in the national interest?' (May 1, 1960) Kennedy's response constitutes his heresy:

"Senator Kennedy told the newspaper editors that there is no religious issue 'in the sense that major candidates differ on the role of religion in American political life. Every Presidential contender is dedicated to the separation of Church and State, to the preservation of religious

liberty, to an end to religious bigotry, and to THE TOTAL INDEPENDENCE OF THE OFFICE HOLDER FROM ANY FORM OF ECCLESIASTICAL DICTATION" (*The Register*, Denver, Col., Sunday, May 1, 1960, p. 1.)

Sunday, May 1, 1960, p. 1.)

This is heresy in the political field, since Kennedy is deciding for himself what he shall believe and practice instead of accepting what his church demands.

THE POPE ABOVE THE PRESIDENT

Never has the Roman Church conceded to Roman Catholic rulers the right to *total independence from any form of ecclesiastical dictation*. Instead, the very reverse is true. The Rev. A. Brann, D.D., LL.D., in a work bearing the *Imprimatur* of John M. Farley, Archbishop of New York, affirms:

"The Sovereign Pontiff . . . is an elected monarch . . . he is above the civil power in his spiritual capacity as Chief Priest and Chief Executive of the Supernatural Order. He is the supreme judge of faith and morals FOR RULERS AS WELL AS THE PEOPLE. . . . It is evident that the people must find in this authority of the Pontiff a protector of their rights. HE IS ABOVE THEIR KING OR EMPEROR OR PRESIDENT, and when they appeal to him for a decision in a case DISPUTED BETWEEN THEM AND THEIR RULER, IT IS HIS DUTY TO DECIDE . . ." (*Waifs and Strays*, vol. ii, pp. 187, 188; published by the Franciscan Missionaries of Mary).

CANON LAW ABOVE THE LAWS OF THE STATE

In a highly authoritative work, "Christian Apologetics," by Rev. W. Devivier, S.J., used as a textbook in their schools and seminaries, this pronouncement is made:

"All the Fathers . . . have always taught that the purpose of CIVIL SOCIETY AND ITS GOVERNMENT SHOULD BE SUBORDINATED TO THE CHURCH, just as the body is subject to the soul. This is also shown by the decisions of the Holy See" (vol. ii, pp. 518-519).

Thus, it can be clearly seen that these authoritative utterances of the Roman church do not coincide, nor fall into line, with Senator Kennedy's asserted freedom to act independently of the decisions of the hierarchy of his church. If Senator Kennedy, at the dictation of his church, felt compelled to cancel his appearance at a pre-arranged public meeting, as it is reported he did recently, he may well be assured that, if he ever came to the presidency, he would experience the intrusion of Vatican dictation, and the iron hand of the hierarchy, repeatedly in and on his presidential responsibilities.



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— Abraham Lincoln



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WHY ARE THE JESUITS NOW SILENT?

Senator Kennedy made claim, "Whatever one's religion in private life may be, for the officeholder nothing takes precedence over his oath to uphold the Constitution." This was no sooner published than the Jesuits, and others, met it with firm rebuttal; making it clear that in the event of a Roman Catholic becoming President, the Roman church would take precedence over the office of the President. Now, the Romish press publishes Kennedy's heretical claims, in deciding for himself what he shall practice and a vociferous church becomes silent, and offers no rebuke, as she plots and schemes to bring her man to the presidential chair to further her enterprize—*WE CAN MAKE U. S. A. CATHOLIC.*

HEIRS OF GOD—AWAKE!

"Awake thou that sleepest." Principles must come before politics. God must come first. Christians have a tremendous responsibility regarding the priceless heritage of liberty of conscience and an open Bible, handed down from the Great Reformation. Before it is too late, heed the clarion cry, "Who knoweth whether thou art come to the kingdom for such a time as this?" You, as a Christian, as a Protestant, are where you are that you may stand in the gap, and be God's man in these crisis days.

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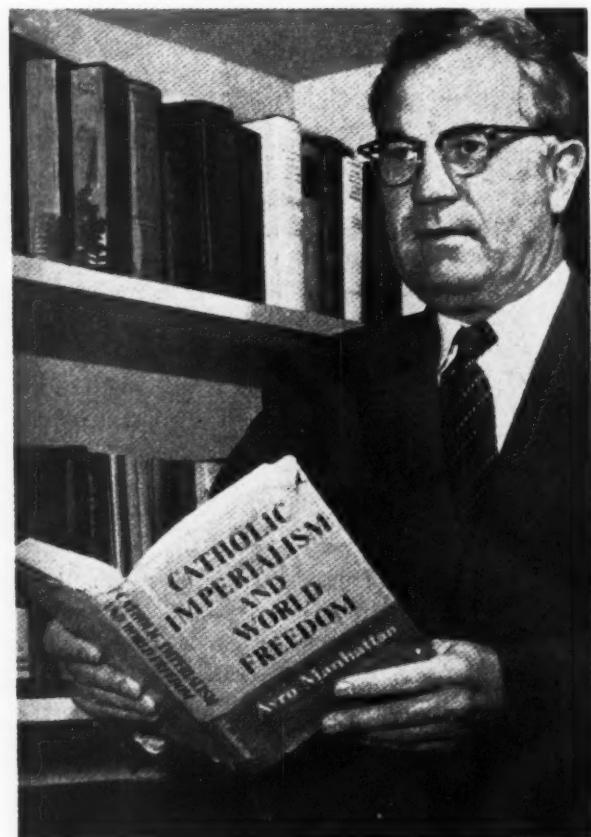
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BOOK REVIEWS

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God and Man in Washington, by Paul Blanshard, 251 pp., \$3.50. Beacon Press, 25 Beacon St., Boston, Massachusetts.

Reviewed by Alfred Florez

* * * * *

Mr. Blanshard is a man of unusual talent, who, after 40 years' experience in public affairs in Washington D.C., has brought forth a magnificent analysis of church-state relations in his latest work "God and Man in Washington."

His presentation is clear, concise, and comprehensive—all the facts are kept within the framework of documented evidence. Anyone who would like to enlarge his acquaintance with this politico-religious subject in America could easily refer to the great number of vital documents listed in the Notes at the end of the book.

With constant emphasis upon the controversies that rage on the church-state frontier, Mr. Blanshard discusses the manner in which the three great branches of our national Government—the Supreme Court, Congress and the Presidency—confront religious issues. This book discusses religious pressures of all denominations—Protestant, Catholic and Jewish—on Congress, the President and the Supreme Court. But it is obvious to the reader that the most dangerous and bold encroachments on separation of church and state and religious freedom proceed from Roman Catholic sources.

Its chapter on "God, man and the Presidency" is the most newsworthy at the present time. After having nominated the Roman Catholic Senator John F. Kennedy of Massachusetts as its Presidential candidate in the first ballot, the Democratic Convention is now over. More than ever it is imperative that every American citizen should know exactly why there are strong objections against a Roman Catholic for President, and one

must enlighten himself regarding this issue as much as he can to intelligently vote for the best "qualified" individual for Public Office. I feel sure that Blanshard's "God and Man in Washington" can effectively help us to attain this goal.

Although Blanshard affirms that "religion is eternally relevant to politics, and politics is eternally relevant to religion," he is nevertheless a "liberal" in the field of Political Philosophy, and strongly advocates a free church in a free society and at the same time freedom of religion even for the non-religious. "We are surrounded," he says, "by nations that have chosen religious favoritism as a way of life, and a large bloc of citizens within our republic can easily be led to champion a partial union of church and state in the name of piety and exclusive truth. To counteract such influences there must be a great body of affirmative belief in the neutral state as the only good society for free men." But the neutral state to which Mr. Blanshard refers is unreservedly condemned by the Roman Catholic religion, and for this reason "God and Man in Washington" is wholly opposed to this religious totalitarian system.

* * * * *

The Pattern of Religious Authority, by Bernard Ramm, B.D., Ph.D.; pp. 118, price \$1.50; Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Reviewed by Alfred Florez

* * * * *

This is a book which competently deals with the vital issue of religious authority. The style is technical but not ugly and confused. Quite often the same statement is formulated in many different ways to make the subject much clearer. For the author the fundamental movement of knowledge in religion is in the reverse direction from that of science. "In science," he

quotes the words of Forsyth, "we move to the object of knowledge; in religion it (the object) moves to us . . . Religion is only possible by revelation." The pattern of religious authority is the Triune God in self-revelation. Following the Protestant principle, he does not think that the Bible alone, without the inner witness of the Holy Spirit, is the exclusive authority in religion. His religious authority is the Holy Spirit speaking in the Scriptures, or, is the Scriptures sealed to us by the Holy Spirit. He writes, "No wedge can be driven between the Spirit and the Bible, the Bible and Christ, and Christ and the Spirit. They form an inseparable mosaic of divine authority."

The book offers a critique of the Roman Catholic principle of authority. The Roman Church teaches that there are three sources of revealed truth: the Bible, Tradition, and the Church. But the Church is above the Bible and Tradition, because it alone is the infallible interpreter of both Bible and Tradition, and not only because the Church is the custodian of the Scriptures.

Our book answers this false claim in two ways: (1) positively, by establishing the true principle of religious authority; (2) negatively, by providing that Catholicism vitiates divine authority while corrupting the revelation of God.

His critique of Religious Modernism, the Kerygmatic School and Neo-Orthodoxy is clear and outstanding. I do not want to close this review without mentioning the Appendix to Chapter 2, part D, a convincing reply to G. B. Foster who stoutly opposed the principle of the inner witness of the Spirit.

* * * * *

The Law of Catholic Marriage, by James E. Risk, S.J.A.B., M.A., S.T.B., J.C.D., Professor of Canon Law, Pontifical Gregorian University, Rome—(1957), Callaghan & Company. \$7.50.

Critics of Roman Catholic dogmas, canons, encyclicals or other official pronouncements have often had the objection raised of misquotation, mis-translation or obsolescence. Such objections can no longer prevail since the publication of Dr. Risk's work, in which the "official text of the

canons" are published by the Vatican Press. The translations are for the most part from the scholarly work of Bouscaren-Ellis entitled, *Canon Law, a Text and Commentary*. It bears the official approval of the Rector of Pontifical Gregorian University and the Imprimatur of the Archbishop.

The chief value of the book is that it prints in full all of the canons bearing on marriage. Of particular interest are those giving the canonical law with respect to marriages between Roman Catholics and non-Romans. In that respect only, does the book live up to its billing as specially prepared "for the use of American lawyers." In all other respects it would be fatal for any lawyer to rely on its interpretations of these canons as binding in a legal sense. He must consult his civil law books since it is apparent that Dr. Risk's work is more notable for its omissions than for its affirmative statements.

The Roman position that you are not allowed to debate or question the correctness or validity of its canons is not better illustrated than in the canons relating to interfaith marriages. For instance, we start with the *fiats*, wholly unsupported by Biblical authority, that marriage is a sacrament (c. 1012) and that the "primary end of marriage is the procreation and education of children" (c. 1013). Then we are told that "Mixed Religion" or marriages with non-Romans are forbidden (c. 1060) unless a special dispensation has first been obtained for "just and grave reasons." The non-Roman must guarantee "to baptize and educate all the children in the Catholic faith alone" (c. 1061). The Roman Catholic partner must strive to convert the non-Roman (c. 1062). Continuing, "The parties may not either before or after the celebration of the marriage, apply also, either in person or by proxy, to a non-Catholic minister in his religious capacity, in order to express or renew matrimonial consent." (c. 1063) It is the duty of the priests to "deter the faithful from mixed marriages to the best of their powers," but if they are unable to do so then they must use "all means" to see that the marriage does not violate "the laws of God and the Church" and "must

watch diligently" to see that the guarantees ("promises") are carried out. (c. 1064)

What Dr. Risk significantly omits to point out is that the civil courts hold that these "guarantees" are legally unenforceable. That is the firm conclusion of the highest courts in all of the states where their enforceability has come up for decision and has been refused as violative of the First Amendment to the U.S. Constitution and the Constitutions of the states affected. Furthermore, the guarantees are too indefinite or mandatory to be enforced by a court of equity. Accordingly it has been judicially decided that a non-Roman spouse cannot be enjoined from seeking a divorce from the Roman despite his promise never to do so, nor can he (or she) be compelled to join the Roman Catholic faith, or, most important of all, be compelled to bring up the children in it. On the other side, if the Roman goes too far in trying to force the Roman faith on the non-Roman, the latter may obtain in many states, a divorce on the ground of "cruelty."

So unsuccessful has the Roman Church been in its efforts to enforce these "guarantees" by civil process that it has latterly adopted a new method—the Milwaukee Diocese form—in which it attempts to make the Roman Church a third party to the pre-marital contract with full rights of enforcement. It does not seem that adding a third party to an otherwise unenforceable contract can give the latter any greater strength, but non-Romans must be forewarned that attempts will be made by the Roman Church to obtain new and favorable rulings.

In the Milwaukee form the Roman Church has gone far beyond the mandates of canons 1060-1064. It has added a requirement that the children must be brought up not only in the Roman faith, but in a parochial school where there is one. Also the wife in her separate form agrees to conform to the Roman ban on use of contraceptive devices. As her form is not shown to the husband before the marriage, its concealment could form a ready ground for annulment of the marriage on the ground of fraud.

Dr. Risk's book discloses the official Roman position with respect to necessary preliminaries before marriage, and the inflexible attitude of his church towards divorce, remarriage after divorce, excommunication for civil divorce, and illegitimacy of children born on subsequent remarriage, etc. . . His book requires an answer and analysis, and deserves careful study on the part of pastors, lawyers, and those involved in mixed marriages.

EDITOR'S NOTE

We hold in our possession a manuscript which covers the whole field of the legal aspects and consequences of marriages between Roman Catholics and non-Romans. It analyzes the various canons covered by Dr. Risk and points out their vulnerability from a legal point of view. Every case reported in the law books in the United States is commented upon and fortified in most instances by copious quotations from the judges' opinions. Such quotations make the whole subject comprehensible to laymen as well as to lawyers and serve as a compendium of all previous decisions so that one looking for judicial determination as to rights and liabilities need go no further than this work. As such the work is invaluable to all ministers, social workers and other persons interested in the subjects covered. Included are all recent cases involving custody and adoption, suits for annulment, etc.

There is a great potential demand for the publication of this manuscript, however, as a non-profit organization, we simply do not have the necessary funds with which to engage in its publication. We hope that among our readers and friends someone may be found who would be willing to finance the initial cost of printing this much-needed book. Inquiries may be addressed to our Editorial office.

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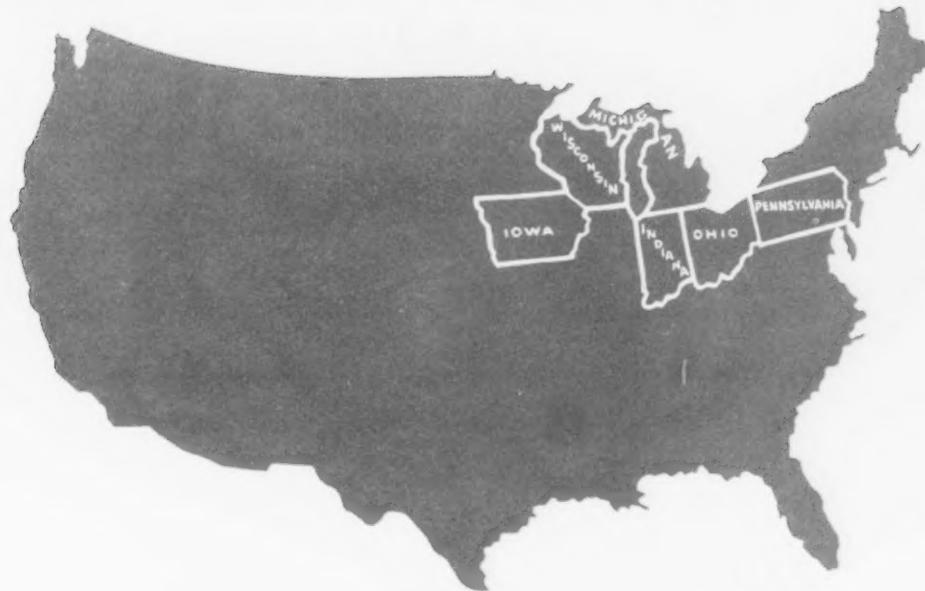
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